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The Bacairi

[Los Bakairi]

Max Schmidt

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[Title Page]

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I. Historical Data on the Bakairí /Bacairi/

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114 The same title which I have given to the present part of this publication was given by Karl von den Steinen to Chapter 14 of his book, Unter den Naturvölkern Zentral-Brasiliens /Among the Natives of Central Brazil/ (1) in which he deals at

[113] 1. Karl von den Steinen, Unter den Naturvölkern Zentral-Brasiliens. Berlin, 1894, pp. 387-395.

length with the history of the Bakairí up to the year of his second expedition, carried out in the region of the headwaters of the Xingu River in the year 1887, based on comparative literature and on information received from the Bakairí themselves.
101 There follows from the research of Karl von den Steinen that in
648 the time prior to his first expedition to the Xingu River, very
439 little was known on the Bakairí, although the western part of these Indians, that is to say, the Bakairí who lived on the Rio Paranatinga and the Rio Novo, had lived for a long time in fairly active contact with the Brazilians and came occasionally to the capital, Cuiabá, to sell the rubber they had produced
114 and to ask for some donatives from the government. Martius,
101 too, knows almost nothing about them, and treats them as if
133 they were a Paressi group. (2) It is noteworthy that Martius

[113] 2. Martius, Zur Ethnographie Amerikas zumal Brasiliens /Toward an Ethnography of the Americas, especially of Brazil/, Vol. I, 1867, p. 779.

already mentions the existence of Bakairí in the region of the headwaters of the Xingu River: "Bacahiri, Bacchyri also live on the southern headwaters of the Xingu River"; (3) but with

3. Ibid., p. 382.

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114 101 133 respect to this piece of information we must keep in mind the fact that in those times the Rio Paranatinga was regarded as a tributary of the Xingu River.

From an objective standpoint I have nothing to add to [121] Karl von den Steinen's full account. I merely propose to complement it in time and to add what we know of the more recent history of the Bakairí since that period when Karl von den Steinen wrote his history of the Bakairí. I feel impelled to carry out this mission, especially in view of the fact that of my two expeditions, in which I had the most extensive contact with the Bakairí, the first took place 26 years before the second, so that I had a good opportunity to observe personally a great part of the change in the living conditions of the Bakairí in the times after Karl von den Steinen's publication. The Bakairí [115] Andrés, who was my faithful companion /12/ on the trip from the Simões Lopes Post to the Pedro Dantas Post, established to civilize the Kayabí /Cayabi/, and on the return to Cuiabá, was the son of a Bakairí, born on the Rio Kulisehu and called Chico, who had been one of my traveling companions to the Rio Kulisehu in the year 1901. I also encountered in the year 1927 many old acquaintances among whom I had lived 26 years before in their village, Maimáieti, on the Rio Kulisehu. They all still remembered well the time we had spent together in the past. During my later stay in Cuiabá, up to the year 1931, the Bakairí boys who went to school in Cuiabá visited my house often, so that it enabled me to keep informed up to that date about all that went on among the Bakairí.

114 648 175 Karl von den Steinen's two expeditions to the region of the headwaters of the Xingu River should be noted as an important event not only in the general history of discoveries but also, especially, in the history of the Bakairí. Through them was re-established the long broken connection between the Bakairí living on the Rio Paranatinga and their fellow countrymen on [197] the Batovy and Kulisehu rivers. This fact had such an incisive

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influence on the later development of these Indians, with their very marked feeling of nationality, that they changed their primordial customs completely during the 50 years following Karl von den Steinen's second expedition carried out in the region of the headwaters of the Xingu River. Thanks to a series of data on events among the Bakairí in this interval, we find ourselves in the fortunate position of being able to investigate that transformation. We are oriented in detail on the personality and life history of several Bakairí who have influenced in a special way the later development of their tribe, like Cacique Reginaldo and, especially, Cacique Antonio and his stepson José Coroado, so that we can give our historical report on the Bakairí a more personal character than would be possible with respect to other Indian tribes.

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If we differentiate, according to Karl von den Steinen, the Bakairí who live west of the Rio Paranatinga (in later times officially Rio Telles Pires) as western Bakairí and the eastern Bakairí, who have their homes in the regions east of this river, on the tributaries of the upper Xingu River, it can be said that in the period of Karl von den Steinen's first expedition to the region of the headwaters of the Xingu River, no contacts took place between these two Bakairí groups, and certainly none had taken place for a long time. Old Cacique Reginaldo told Karl von den Steinen that he still remembered, from the days of his youth, that traveling from the Rio Paranatinga eastward, one would reach a big river on which it was said that Bakairí also lived, but that at the present date they did not know anything about this region. (4) Certainly no contacts had taken

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4. Karl v.d. Steinen, Durch Central-Brasilien /Through Central Brazil/. Leipzig, 1886. p. 182.

place between the western Bakairí and those of the east from the time when the former established closer contact with the

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174 Brazilians, for otherwise the Bakairí of the Batovy and Kulisehu
177 rivers could not have remained so totally free of /13/ any Euro-
619 pean influence. In my book, Indianerstudien in Zentralbrasilien
114 (5), I discussed at length the causes of this long isolation of the
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5. Max Schmidt, Indianerstudien in Zentral-Brasilien. Erlebnisse und Ethnologische. Ergebnisse einer Reise in den Jahren 1900-1901 /Indian Studies in Central Brazil. Adventure and Ethnology. Results of a Journey in the Years 1900-1901/. Berlin, 1905, p. 320.

eastern Bakairí, and among these causes I especially emphasized the hostility which existed between the Bakairí and their neighbors the Kayabí /Cayabi/, who long made unsafe the region located between the settlements of the western and eastern Bakairí. Contact between these two Bakairí groups was re-established when Karl von den Steinen took along with him on his first expedition to the Xingu River, the Bakairí, Antonio, who later became cacique of the Bakairí, so that he had the opportunity to become acquainted with his fellow countrymen who lived on the Rio Batovy. Already in the year 1886, that is, before Karl von den Steinen's second expedition, the Bakairí, Felipe, who was then cacique of the Paranatinga Bakairí, had on his part visited, along with the above-mentioned Antonio and another Bakairí, his fellow countrymen on the Rio Batovy and had succeeded in getting some of them to make, in turn, a visit to the Rio Paranatinga.

128 In order to make a connection with Karl von den Steinen's
101 historical report, I shall first refer in a few words to the conditions in which this author found the Bakairí at the time of his second expedition in the year 1887. I shall first deal with the

128 /13 cont./ I shall first deal with the
101 western Bakairí, most of whom lived in two aldeas about two
361 leagues apart, located on the Corrego Sant'Anna, a tributary
361 of the Rio Novo, and the rest on the Rio Paranatinga (Rio Telles Pires). (6) The Bakairí of the Rio Paranatinga lived at that time

6. Cf. the map drawn by Vogel and published in Karl v.d. Steinen, Unter den Naturvölkern, loc. cit.

in a single aldea, located 17 kilometers downriver from the mouth of the Piava and right in the narrow river valley. (7)

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7. Cf. Antonio Pyrineus de Sousa, Exploração do Rio Parataninga e seu levantamento topographico bem como o dos Rios S. Manoel e Telles Pires /Exploration of the Rio Parataninga and Its Topographic Survey as well as that of the São Manuel and Telles Pires Rivers/, Commissão de Linhas Telegraphicas, etc., Publication No. 34, Appendix No. 2. Rio de Janeiro, 1916, pp. 35 and 61.

Besides these Bakairí of the Rio Novo and the Rio Paranatinga, it was said that there were some of these Indians living on the Rio Preto in the vicinity of Diamantino, the remainder of the inhabitants of a settlement of former times, (8) and a few

8. Karl v.d. Steinen, Unter den Naturvölkern, loc. cit., p. 387.

individuals working on one ranch or another in the western region of the headwaters of the Rio Paranatinga.

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161 Going on from the Rio Preto Bakairí, on whom we do not have more precise data than that they were few, the remaining Bakairí population and, especially, those of the Rio Paranatinga was also very scant in this period. As Karl von den Steinen, [114] on his second expedition to the Xingu River in the year 1887, [175] did not have the opportunity to visit the Bakairí of the Rio Novo, we have no precise data concerning their population in this year. We only know that their population three years earlier, in the year 1884, was 55, among whom were 16 men, 19 women, [731] and 20 children. In the same year the population of the Rio Paranatinga Bakairí was much smaller because these Indians had been hit, some six years before, by a measles epidemic. The entire population of the Rio Paranatinga Bakairí at the time consisted of only 10 men, eight women, and four children, of whom five men, three women, and a boy were /14/ absent, [563] and some of these were not expected to return.(9) This number

9. Karl v.d. Steinen, Durch Central-Brasilien, loc. cit., p. 120. Idem., Unter den Naturvölkern Zentral-Brasiliens, loc. cit., p. 25.

is increased, however, if we add the two Paressí women and the two Kayabí women who were married to Bakairí men. When Karl von den Steinen visited this Bakairí village again, in the year 1887, one Bakairí man had died in the interval, some had moved to the ranches, and no increase by birth had occurred. If we add up the above-mentioned figures and include the four Paressí and Kayabí women, the total number for all the Bakairí of the Rio Novo and the Rio Paranatinga reaches 81 individuals.

175 The above-mentioned aldeas of the western Bakairí were
622 at this time under the Indian Superintendent in Cuiabá, and the
648 administration of the state of Mato Grosso has exerted repeated influence on the various Bakairí units, increasing the authority of the caciques or strengthening it with insignia. Thus Cacique

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175 Reginaldo, who ruled the two Bakairí villages on the Rio Novo,
622 held the grade of "captain" and his intended successor, Joaquim,
648 was a "lieutenant." In the village on the Rio Paranatinga the administration had deprived old chief Caetano, whose age was calculated at 80 years, of the chiefship and had entrusted it to a younger man called Filipe who had the rank of "captain," in the year 1882.

105 [177] The way of life of the western Bakairí, at the time of Karl von den Steinen's expeditions differed little from that of the Brazilian campesinos. Already from the year 1820 they had all been baptized. Men's and women's dress was similar in general to that of the campesinos as the style of their rectangular houses was similar to the Brazilian rancho. Besides some dogs many pigs and chickens were raised. Cattle was also raised, and they had some milch cows and a herd of oxen. They planted manioc, maize, porotos /var. of French bean, from Quechua purutu/, rice, sweet potatoes, bananas, sugar cane, and a little tobacco. This agriculture was carried out to a sufficient degree to permit them to sell a surplus to the cattle ranch at Corrego Fundo. An important element of nourishment was provided the Rio Paranatinga Bakairí by the abundance of fish in the river, and especially the excellent matrinchan that was caught in the season of its collective migration upriver. (10) These western Bakairí worked then

10. Karl von den Steinen, Durch Central-Brasilien, loc. cit., p. 23.

on a temporary basis for neighboring ranches, but they also produced rubber for their own use and brought the product with their herds of oxen to Cuiabá.

105 177 178 [191] In spite of this almost complete assimilation of the western Bakairí to the ways of life of Brazilian campesinos, they still kept some of their ancestral customs. Above all they kept their native language, and only a few understood and spoke some Portuguese.

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105 Portuguese. The lobes of their ears and the nasal septa were
177 still perforated, and Cacique Reginaldo sometimes wore, in
178 addition to his captain's uniform, the little sticks adorned with feathers in his ear lobes as well. In the aldea of the Paranatinga Bakairí there still stood in the year 1884, besides the /15/ rectangular houses in the Brazilian rancho style, a round hut built like the houses of the eastern Bakairí who live in the regions of the headwaters of the Xingu River, in which lived an old Bakairí man with a young Kayabí woman. Bows and arrows were still used, occasionally, for hunting and fishing, and among the plaited objects had been kept the ancestral forms of the large twig baskets, sieves, and hammocks.

175 In the aldea of the Paranatinga Bakairí the order of things
622 was gravely disturbed at the time of Karl von den Steinen's
648 expeditions (11) because the occupants of this village felt greater
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11. Karl v.d. Steinen, Durch Central-Brasilien, loc. cit., p. 120.

loyalty to the old cacique, Caetano, than to Cacique Felipe, installed as cacique instead of the former by the Mato Grosso government. The Bakairí, Antonio, who accompanied Karl von [115] den Steinen on his expeditions to the Xingu River and who later became the most important figure in the history of the Bakairí, was then a youth.

175 The western Bakairí were at that time the Indians to whom
648 had come the most remote shoots of European culture in these regions. What was farther on was still unexplored land, with free Indians, because of whom the mobility of the Bakairí was hampered to a high degree. It seems that the Bakairi to the south and southwest had peaceful relations with the Kayapó /Cayapo/ with whom, in earlier times, they had once been allied in order jointly to expel the Suyá from the Rio Verde region. (12) This friendship is interesting in so far as the Kayapó

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12. Karl v.d. Steinen, Unter den Naturvölkern, l. c., p. 393.

of this period were marked enemies of the Brazilian campesinos, and to whom we must attribute the attacks against the ranches of the upper Cuiabá River, attributed in Brazilian documents to the "Coroado." (13) The incursions of the Mundurukú

13. Ibid., p. 394.

/Mundurucu/, who had extended farther south in earlier times, were still clearly remembered by the western Bakairí, but in this period the former did not appear. The principal enemies were undoubtedly the Kayabí of the Rio Verde with whom they had long lived in a state of intense hostility. The Bakairí place their ancestral land at the famous falls of the Rio Paranatinga (Rio Telles Pires), located upriver from the mouth of the Rio Verde. They said that old Cacique Caetano's had been born in the old aldea situated at the falls. It was said that at that time the Rio Paranatinga Bakairí had traveled to just below the mouth of the Rio Verde but had later returned from fear of the Kayabí. Cacique Caetano's father had already been born in an aldea situated farther upriver. Antonio Pyrineus de Sousa, in his expedition down the Rio Paranatinga (Rio Telles Pires), found habitation ruins below the mouth of the Beija-flor near the Cerro de Piquirizal and on the right side of the river, where it was said that the Bakairí had had a large aldea in former times. It is also said that they fought with the Kayabí and the Tapanhuna /Tapanyuna/ when they lived in this place. (14) Undoubtedly the Bakairí had /16/ lived closer to

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14. A. Pyrineus de Sousa, loc. cit., p. 69.

173 /16 cont./ Undoubtedly the Bakairí had /16/ lived closer To
648 the Kayabí than in later times, because they had moved their
726 aldea successively farther upriver. But hostilities with their
727 enemies then had still lasted. One night in a raid the Kayabí
361 had killed Felipe's father and carried away a child. On this
account some 20 Bakairí men had undertaken an expedition for revenge and had killed two Kayabí men and carried away two girls, who were living at the time of Karl von den Steinen's expeditions in the aldea situated on the Paranatinga River, where they were married to two Bakairí men and were called Luiza and Maria. When I met Luiza, in the year 1927, among the Bakairí of Simões Lopes, she was an old woman. Given the fact that the population of the Bakairí of the Paranatinga River had dwindled to so few individuals, even at their later location, the Kayabí remained a danger for them.

648 The Bakairí were known by the Paressí as old neighbors,
727 and the Paressí, Charlotta, who was the wife of Cacique Felipe, had been carried away from Diamantino by the Bakairí. (15)

15. Karl v. d. Steinen, Durch Central-Brasilien, loc. cit., p. 122. Idem., Unter den Naturvölkern, loc. cit., p. 3 4.

174 From the extraordinary concordance of the legends of the Paressí
648 with those of the Bakairí of the Paranatinga River, noted by
177 Karl von den Steinen, it follows that in earlier times, there was extensive contact between the western Bakairí and the
174 Paressí. (16) Unfortunately we do not know the legends of the
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16. Karl v. d. Steinen, Unter den Naturvölkern, loc. cit., pp. 364 and 365.

eastern Bakairí, who live in the region of the tributaries of the Xingu River, so that we do not know to what extent their legends

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174 correspond to those of their western fellow countrymen. From
184 the fact that the names of the two legendary heroes, Keri and
648 Kame, who represent in Bakairí legends the sun and the moon,
793 are not words of the Bakairí language (which belongs to the
177 Karaíb /Carib/ group) but words of the Aruak /Arawak/ linguistic group, it follows that the Paressí, who belong to this linguistic group, were, in this case, the authors of these legends rather than the Bakairí, and thus that the legends of the Paranatinga Bakairí were influenced by the Paressí; just as the Bakairí are mentioned in the legends of the Paressí, the latter are also mentioned in the legends of the Bakairí. According to Paressí legends, the Bakairí, or Matokoso as they are called by them, belong with other enemy tribes to the kin group of Chinikálore (Tchenikauré according to Karl v. d. Steinen), the big jaguar, who killed his brother Kamázo and the latter's wife, but then became the victim of Uakomo, the son of Kamázo, who avenged his father when he grew up. (17) We also find

17. Ibid., p. 431.

this tale of Chinikálore in the texts of Paressí legends. In these legends Chinikálore, from whose six arrows the Bakairí were born, appears as a distinctly hostile hero. Thus it may be assumed that the Bakairí, who belonged to his kin group, were also enemies of the Paressí. On this basis, relations between the Bakairí and the Paressí were already hostile in former times, and this hostility still persisted at the time of /17/ Karl von den
175 Steinen's expeditions. Some years earlier, the Bakairí had
726 attacked the Paressí on the road that leads to Diamantino, to
729 capture their women, and had killed many of them /i.e., Paressí men/. (18) As already mentioned above, besides the
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18. Ibid., p. 438.

two Kayabí women, two Paressí women were also living among

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722 the Paranatinga Bakairí, one of whom, named Charlotta, was
723 the wife of Cacique Felipe. To the influence of such women,
563 captured in hostile encounters with the Paressí, we must
[177] attribute, in the first place, the extensive assimilation of the legends of the Bakairí of the Paranatinga River. (19)

19. Ibid., p. 365.

173 According to the statements of the western Bakairí, the
166 origin of the Bakairí who live in the region of the tributaries of the Xingu River was due to the fact that, as a result of quarrels among the Bakairí, who were still living in former times by the falls, part of them broke away and emigrated to the Rio Kulisehu. (20) We do not know whether this represents

20. Ibid., p. 391.

a historical fact or merely legendary superstitions of the
175 Paranatinga Bakairí. For lack of any objective knowledge of the presence of these Indians in former times on the two tributaries of the Xingu River, the Batovy and the Kulisehu, and for lack of any statements about their former life by these /Indians/ themselves, the history of these eastern Bakairí begins only at the time of Karl von den Steinen's first expedition to the Xingu River in the year 1884, which brought attention upon them for the first time and was their first historical event. As for the first effects of this event, so important for the subsequent fate of the eastern Bakairí, Karl von den Steinen was already able to recognize them himself and make use of them in his
175 section "History of the Bakairí." The first mutual visits be-
619 tween the Bakairí of the Paranatinga and their fellow countrymen on the Rio Batovy marked the beginning of relations between these two Bakairí groups. In what follows we shall deal
[128] with the manner in which these relations gradually increased, extending also to the Bakairí of the Rio ~~Kulisehu~~ and influencing

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619 in subsequent times to a high degree the history of the two
128 groups of the Bakairí tribe, so different one from the other.

After Karl von den Steinen's second expedition to the
175 Xingu River, the next event in the history of the Bakairí, and especially of the Bakairí of the Paranatinga, was the lost expedition of Captain Telles Pires in the year 1889. This explorer, accompanied by Lieutenant Oscar Miranda and 26 boatmen, among whom were also Paranatinga Bakairí, had endeavored to go down the Rio Paranatinga (Rio Telles Pires) from the mouth of the Rio S. Manuel /São Manuel River/.
175 Among the 21 companions who perished with Telles Pires in
622 this undertaking was Cacique Felipe of the Paranatinga Bakairí, who died of fever on the way. The Bakairí, Irineo, raised and adopted by this cacique, who had accompanied his father, was not heard of again after this excursion and it was supposed
175 that he also had perished. When the Bakairí got the news of
622 their cacique's death, they burned their houses /18/ and
166 abandoned their aldea to settle farther upriver. The harbor of
361 the new aldea, situated like the previous aldea on the left
[103] side of the river, was 18 kilometers downriver from the mouth of the Rio S. Manuel on the Rio Paranatinga, or Rio Telles Pires as it was officially named after the ill-fated undertaking of Captain Telles Pires, and the aldea itself was 1,600 meters inland from the riverbank and 200 meters from the small Corrego do Tatú /"Armadillo Stream"/. (21)

21. A. Pyrineus de Sousa, loc. cit., pp. 61, 68, and 69.

175 Who the first cacique of the aldea was after Felipe's death
622 I do not know. At the close of the last decade of the past century, when Antonio Correa da Costa was president of the state of Mato Grosso (in the years from 1895 to the beginning of 1898, with a gap in the year 1897), the cacique of the aldea

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175 622 of the Paranatinga Bakairí was already the same Antonio who had accompanied Karl von den Steinen on his two expeditions to the Xingu River and who had become acquainted on his return from the first of these expeditions with Rio de Janeiro and Buenos Aires. President Antonio Correa da Costa confirmed his [648] caciqueship, extending his authority over the whole region of the Indians who lived on the tributaries of the upper Xingu River, naming him the comandante of all the Indians of the upper 175 622 Xingu River. This extension of the authority of Cacique Antonio by the president of the state was instigated, according to 648 159 Herrmann Meyer, (22) by the same Paulo Castro who, in the

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22. Dr. Herrmann Meyer, "Uber seine zweite Reise in Central-Brasilien (IV. Xingú-Expedition) /On His Second Journey in Central Brazil (IV. Xingu Expedition)/," aus einem Brief an Herrn Prof. Dr. Karl von den Steinen /From a letter to Prof. Karl von den Steinen/, Cuiabá, d. March 5, 1899, (Verh. d. Ges. f. Erdkunde zu Berlin. Vol. XXVI, 1899, pp. 261-265), p. 265.

years following his participation in Karl von den Steinen's expedition to the Xingu River, traveled through these regions several times in his tireless search for the "martyrs," and thus had had the opportunity to meet the Bakairí of the Paranatinga. Cacique Antonio then for a long time was the most influential figure in the subsequent development not only of the western Bakairí but also of the eastern Bakairí. He had been born in the Limoeira handicrafts center and came from a family who had lived for a long time in the Rio Paranatinga aldea. The most remote ancestors of whom he had knowledge had still

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175 lived in the vicinity of the falls. His grandfather, Karavako,
159 and his father, Seseriari, had participated in the above-
622 mentioned expedition for revenge undertaken against the Kayabí,
648 in which the two Kayabí women who lived in the Rio Paranatinga aldea were captured. At the time of Karl von den Steinen's expedition, his parents were no longer living, but he had an older brother living with his wife and with a small son in the Paranatinga aldea. As a companion to Karl von den Steinen in the year 1888, Antonio had met in the Reducion de Bororo de Thereza Christina, situated on the Rio S. Lourenzo /São Lourenço River/, the Bororo Indian woman Rosa, well known for the fact that while a prisoner of Officer Duarte, she had undertaken to mediate in the agreement /?conivencia/ between Bororo and Brazilians so that it became possible to establish the above-mentioned Bororo reducion /pueblo of Christianized Indians/. She was a widow at the time and Antonio took her along toward the Paranatinga. Rosa brought with her a small son, five or six years of age, who was raised in the house of Cacique Antonio and who later, under the name of José /19/ Coroado, achieved a certain stature in the Bakairí community of the Paranatinga, so that I must refer to him several times in what follows.

175 Already in the last decade of the past century, when
166 Herrmann Meyer passed the aldea of the Paranatinga Bakairí in his two expeditions to the Xingu River in the years 1896 and 1899, much activity was taking place there. (23) Antonio with

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23. Dr. Herrmann Meyer, "Über seine Expedition nach Zentral-Brasilien /On His Expedition toward Central Brazil/," March 6, Verhandl. d. Ges. f. Erdkunde z. Berlin, Vol. XXIV, 1897, pp. 172-198. Idem., "Bericht über seine zweite

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Xingú-Expedition /Report on His Second Xingu Expedition/," February 3, 1900, Verh. d. Ges. f. Erdkunde z. Berlin, Vol. XXVII, 1900, pp. 112-128. Idem., "Uber seine zweite Reise in Central-Brasilien," loc. cit.

175 Antonio with
166 his stepson José Coroado, already an adult, had then visited
159 several times the Bakairí in the region of the tributaries of the
622 Xingu River, and a big part of these had moved in with their
162 fellow countrymen of the Rio Paranatinga, so that Theodor Koch, a participant in Herrmann Meyer's second expedition to the Xingu River, estimated the population of the aldea of the Rio Paranatinga Bakairí, at this date, at more than 60 individuals.(24)

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24. Dr. Theodor Koch, "Reise in Matto Grosso (Brasilien). Expedition in das Quellgebiet des Xingú /Journey in Mato Grosso (Brazil). Expedition to the Region of the Headwaters of the Xingu/." Communication, d. K. K. Geogr. Ges. in Vienna, p. 335.

175 At this time, the Rio Batovy Bakairí had canoes and also a port
[501] on the Rio Jatobá. Also the Nahukuá /Nahuqua/ had then
[504] risked for the first time the journey to the Rio Paranatinga and
[439] had carried away from there sugar cane and porotos /French beans/ for planting. (25)

25. Dr. Herrmann Meyer, "Bericht uber seine zweite Xingú-Expedition," loc. cit., p. 127.

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175 I must also mention here an expedition of five North
648 Americans who, half a year before Herrmann Meyer's second expedition, went down the Rio Kulisehu to look for rubber. No doubt, like the other expeditions to these regions, they took along Bakairí Indians. The details of the tragic outcome of this expedition, whose five participants were all massacred by the Suyá with clubs, were told me several times by the Bakairí and the Auetö in the same way, and I have noted down the particulars of this event with care in my book, Indianerstudien in Zentral-Brasilien. (26)

26. Max Schmidt, Indianerstudien in Zentral-Brasilien, loc. cit., p. 42.

In the year 1900, Paulo Castro had once more entered the region east of the Rio Paranatinga, this time as head of an expedition outfitted in grand style by the Mato Grosso government, as they said, to prepare, at the top of the water divide between the Xingu and Araguaya rivers, a route that would lead to the Amazon River, in order to facilitate the transportation of livestock from Mato Grosso to Pará. Shortly before the return of my expedition to the region of the headwaters of the Xingu River in June, 1901, the survivors of Paulo Castro's expedition, which had been a total failure, returned to Cuiabá. The great hardships of this last expedition of Paulo Castro caused this explorer, untiring in his search for the "martyrs," never to be well until his death.

114 In the year 1901 I led my own expedition to the region of the source of the Xingu River, when I had the opportunity to become acquainted with the conditions of the life of the Bakairí of the Rio Novo and the Rio Paranatinga, and also, especially, of those of the Bakairí of the Rio Kulisehu.

114 /20/ Shortly before crossing the Rio Novo I passed one of
36 the two aldea of the Rio Novo Bakairí, but I had only a passing

/20 cont./

look at this settlement situated on the left side of the Rio Novo. The main aldea of these Indians, which consisted of five ranchos, was at a distance of three turns of the river from the small Brazilian pueblo of Rio Novo situated on the right side of the river. At this place I met Mr. Eliseu, who then held the title of subdirector over the Bakairí.

Conditions among the Rio Novo Bakairí had hardly changed since the time when Karl von den Steinen described them. Also, the population, which I estimated at 60 individuals, was more or less the same. Reginaldo, who had meanwhile become an old man, was still cacique of the two communities of Rio Novo Bakairí. Plate V of my book Indianerstudien in Zentral-Brasilien presents a photograph taken in the aldea of these Indians showing Cacique Reginaldo with his wife in the midst of several other Bakairí, standing in front of the door of his house. The book which he holds in his hand is the work Durch Centralbrasilien, published by Karl von den Steinen, in which he is also represented in a drawing and at which he is looking with great interest. In the aldea there were still various objects which were products of typical Bakairí work, such as for example the large baskets of twigs /banastas/ woven in the ancestral way, and other kinds of baskets which matched exactly in terms of technique and decoration those made by the Bakairí of the tributaries of the Xingu River. (27) The Rio Novo Bakairí

27. Cf. Max Schmidt, Indianerstudien in Zentral-Brasilien, loc. cit., Fig. 174, p. 347.

also still used, besides firearms, bows and arrows for hunting, and these corresponded exactly to those of their fellow countrymen of the Xingu River region. But outside of these objects, made in native fashion, these Bakairí had been changed completely into Brazilian campesinos as a result of the fact that

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177 231 [191] Reginaldo and his people had a large number of cattle and several saddle horses. Although among themselves they spoke only in the Bakairí language, all of the men knew the Brazilian language, and it was said that Cacique Reginaldo knew how to 619 read and speak some French. The Rio Novo Bakairí maintained at the time active relations with their fellow countrymen on the Rio Paranatinga. With the eastern Bakairí they hardly had any contacts, except for the Bakairí Joaquim who was the uncle of Cacique Antonio of the Paranatinga aldea and who had a young Bakairí from the Rio Batovi river in his service.

114 161 Different were the conditions of the Bakairí in the Rio Paranatinga aldea at the time of my visit. While the population at the time of Karl von den Steinen's expeditions had dwindled in such a way that Karl von den Steinen foresaw the end of this community, the population of the aldea had increased in the meantime with the addition of numerous Bakairí from the Xingu River region. The number of these Bakairí, called by their Paranatinga fellow countrymen Xinguanos, climbed to 34 at the time of my stay with these Indians. The 622 leader of the community was Antonio, who was at this time at 554 the peak of his power. The only insignia /21/ of his rank as [648] comandante of the Indians of the upper Xingu River region, officially granted by the Mato Grosso government, were a pair [411] of red soldier's trousers with a wide white stripe which ran down the side of each leg, but a more practical symbol of his power were several good firearms hanging in his house, which he also used occasionally, according to the Mato Grosso men, against insubordinate fellow countrymen. The majority of the Xinguanos then living in his aldea were totally dependent upon him with regard to economic conditions and made up a valuable component of his power, for he had supplied the most trustworthy men among them with firearms. This small military 701 force was important above all to insure contact between the 648 Rio Paranatinga and the tributaries of the Xingu River against the Kayabí who had unquestionably begun at this time to

/21 cont./

701 disturb the Brazilian campesinos in these regions. According to
648 Herrmann Meyer (28) they had already wreaked serious destruction

28. Herrmann Meyer, "Bericht uber seine zweite Xingú-Expedition," loc. cit., pp. 115 and 116.

in the region of the Serra Trombador and killed several inhabitants. At the time of my stay on the Corrego Fundo ranch, the Kayabí had penetrated the mountains above the Rio Paranatinga up to some six leagues from Corrego Fundo and attacked Cacique Antonio as he was looking for rubber with his people for Señor Jange Soares, the owner of the ranch. But Antonio had driven them back with his armed people and killed a Kayabí on this occasion.

622 Cacique Antonio's big house where I visited him had been
342 built a year earlier. It consisted of a large middle room which communicated on the left side of the entrance with two other rooms which formed the dwelling house proper of the cacique and Doña Rosa, and on the right side with a large room for guests that fulfilled exactly the functions of the house for fiestas
622 of the Bakairí of the upper Xingu River regions. All the men
342 and boys of the aldea could go in and out of it as they pleased.
574 This room also served for dancing, and during my stay in it,
[302] from time to time, some Xinguanos would enter, their faces
[533] painted in red and black, and sing their monotonous melodies
[535] as they danced around the post set in the middle of the room.
[352] Cacique Antonio's own dwelling already had at this time quite
[123] a modern appearance. In the "dining room" there was a table and a large armchair as well as dishes and spoons, and I was entertained at his table in the Brazilian manner with a dish of
622 meat with rice and flour. He obviously enjoyed renewing old
115 memories of the journeys he had made with Karl von den Steinen. He looked with great interest at Karl von den Steinen's works about his travels and, on his part, showed me some photographs

/21 cont./
622 that he still kept from those days. Antonio had no children by
115 Doña Rosa. I had the opportunity to become acquainted with
[123] her when, returning in poor health from the Rio Kulisehu, I was most generously accommodated in her house although Antonio was away.

342 José Coroado's house, situated in front of his stepfather
352 Antonio's house, was just as large and built in the same style.
353 Its interior gave much more of a native impression than Antonio's house. In the half-dark rooms several women lay in the hammocks /22/ among them one with Jose's little daughter, who was only a few weeks old. All the walls in the house showed in the upper part, directly under the ceiling, boards painted in black and white. These friezes made by the Xinguanos showed the typical paintings of the Bakairí. All of the decorations known to the Bakairí of the upper Xingu River regions appeared in these paintings, such as, for example, the figures called
159 uluri, merechu, and maimai. José, in spite of his youth, had
191 already had a great deal of experience. The hole in his lower lip at once recalled his early childhood among his own fellow
[871] countrymen, the Bororo, whose idiom he still knew. As already mentioned above, he had come with his mother to the house of Cacique Antonio when he was a boy of five or six, but he had received part of his education in the capital, Cuiabá, so that he was better acquainted than any other Rio Paranatinga Bakairí with the Portuguese language, which he also used in
159 talking with his mother. When he was an adult, Cacique
619 Antonio had taken him along on a trip to the Batovy and Kulisehu
[484] rivers. Already at that time he had had trouble with his stepfather because he had become too involved with the pretty girls of the first aldea of the Rio Kulisehu Bakairí and had thus damaged the good relations with the inhabitants of that aldea. The anger of the inhabitants of the first Rio Kulisehu aldea caused by José Coroado's behavior still continued at the time of my journey to the Rio Kulisehu, and José did not dare to accompany me to that aldea because he had learned that its

159 /22 cont./
619 inhabitants planned to poison him. So he remained in the port near our canoes. But the difficulties this caused me were compensated for by the fact that during his visit to the second aldea of the Rio Kulisehu Bakairí, he had married a local Indian girl and taken her to the Rio Paranatinga.

159 José was already trying then in every possible way to be-
593 come independent from his stepfather. I found this out primarily
114 from a conversation between José and his mother which I overheard during my stay in Antonio's house. Already then he had several Xinguanos working in his service, and although they were not as numerous as the Xinguanos in the service of Cacique Antonio, this competition could be seen as a factor that was beginning to curtail Antonio's power, which had reached its zenith at the time, and that threatened sooner or later to lead to a violent outcome. This discord between Antonio and his son-in-law /sic/ was important to the outcome of the expedition I had undertaken to the Rio Kulisehu insofar as José Coroado was ready to accompany me with his brother-in-law Chico, who was from the second Bakairí aldea on the Rio Kulisehu, while Antonio made his help to my undertaking contingent on inordinately high demands which far exceeded my then rather scant resources for travel. Finally I was able to persuade Antonio to let me have two of his people to accompany me to the embarkation point on the Rio Kulisehu and then to return with my pack oxen to the Rio Paranatinga.

619 As a result of the active and close contact which had pre-
182 vailed since the time of Karl von den Steinen's expeditions between the Bakairí of the Paranatinga and their fellow countrymen of the upper Xingu River region, the /23/ way of life of the former had regained a more native character. I have already
353 mentioned that José Coroado's large house showed friezes with
619 paintings of a purely Bakairí nature. Antonio was again partici-
182 pating, painted above the waist, in native dances and because
756 of the frequency of illnesses at the time among the Paranatinga Bakairí, he wanted to induce a doctor from the second Bakairí

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756 /23 cont./
aldea on the Rio Kulisehu to settle with his arts on the Paranatinga.

177 When I was with the Rio Kulisehu Bakairí in May and June
178 of 1901, 14 years had elapsed since their first contact with
[114] articles of European culture. After Karl von den Steinen's expedition, other explorers had also passed through their land. They had become familiar with iron axes, knives, scissors, matches, and other objects of modern culture, and by bartering their native products they had become amply provided with such objects, but their natures and their way of life had barely
[411] changed. They had become acquainted with the firearms of the Europeans and of their fellow countrymen of the Rio Paranatinga, but they still regarded them with a certain mis-
[226] giving and did not use them either. Fishing, which had been of the greatest importance in the economy of these Indians, was still carried out on a broad scale and in the ancestral way,
[224] fishhooks not being used. In hunting, too, they only used their
241 arrows and long bows built like the ones of old. Agriculture
412 was also carried out in the same manner and with the same digging sticks, with the mere exception that the work of clearing was made much easier by the numerous iron axes that replaced the stone axes of times past. I did not see any more stone axes among these Indians. Undoubtedly they had all been replaced by the far more useful iron axes brought by the explorers who
241 passed through these regions. There were large plantations in
114 the vicinity of the aldeas or at a distance from them, and I myself had the opportunity to observe in the aldea of Maimaieti, situated on the Rio Kulisehu, the way in which a big part of the mountain was cleared for a future plantation. The Indians proudly showed me a spot planted in sweet /mansa, "mild"/ manioc, of which they had received cuttings from the Rio Paranatinga Bakairí. During my stay among the Bakairí of Maimaieti aldea there was never a scarcity of manioc, and I and my companions were always generously provided with
[648] manioc cakes /beijús/. I mention this fact especially, because

/23 cont./

241 it contrasts with Herrmann Meyer's observation, made two
114 years before in the year 1899, on his own experiences among
648 the same Bakairí. (29) To account for the fact that it was

29. Herrmann Meyer, "Bericht uber seine zweite Xingú-Expedition," loc. cit., pp. 126 and 127.

absolutely impossible for him to obtain provisions from the Rio Kulisehu Bakairí, he said that these Indians depended for their subsistence almost entirely on their fellow countrymen of the Rio Paranatinga and that their agriculture had almost completely disappeared. When Meyer passed by the aldeas of the Rio Kulisehu Bakairí, conditions for his expedition, which comprised a large number of participants, were very precarious, especially because of lack of provisions, and no doubt the fact that he was unable to get from the Bakairí the provisions he had asked for was for him a severe disappointment. It is possible that the Bakairí at this time could not /24/ supply such large quantities of provisions to accommodate such a large number of strangers. Since it is certain that the Bakairí at the time of my stay among them possessed large plantations, it does not seem possible that their agriculture, two years earlier,
114 should have been at the vanishing point. Nor can I corroborate
342 Herrmann Meyer's comment that the Bakairí of the first two aldeas on the Rio Kulisehu, at the time of his expedition, had changed their good houses for "miserable huts." The two aldeas of the Kulisehu Bakairí which I visited each consisted of four large houses of kin folk, built in the same form with an oval base as the houses had in former times. All of the houses in Maimaieti aldea were quite new and made a good impression
231 inside and outside. About one league from Maimaieti were the then abandoned houses of the old aldea which the Bakairí of Maimaieti had still occupied a short time earlier and where a large bird of prey, a kind of harpy eagle /arpía/, was kept on

/24 cont./

231 a table made of vertigas and provided regularly with meat, if possible monkey meat.

178 Among the various crafts of the Kulisehu Bakairí, pottery-
[323] making, plaiting, and spinning were still maintained in the
[285] ancestral form. Food preparation was also still the same as
[283] described by Karl von den Steinen for times past. The only
[252] essential difference appeared in regard to woodworking, for
177 which at this time metal tools were used, so that this craft no
[322] longer depended on stone axes, drills with stone points, shells,
[412] and the teeth of fish or other animals. Another acquisition from
[301] the various expeditions which had passed through their territory were ear pendants of multicolored glass beads with which many women and children, especially, were well provided. European
[291] clothing was seen only in exceptional cases. Thus the first man who came out of his house in Maigeri aldea to greet me had on trousers which he had been given at the time of a visit to the Rio Paranatinga aldea and which surely had never been washed since. As a rule the uluri (small triangle of bark) was the sole
[291] national garment of the women and young girls, and a fine thread belt and body paint the men's apparel.

114 When Karl von den Steinen visited the Rio Kulisehu Indians,
361 the first Bakairí aldea, called Maigeri, consisted of only two
342 large houses of kinsfolk and one small house for fiestas with an
345 oval base, while the second and third aldeas each consisted of three large houses of kinsfolk and of one house for fiestas. Thus
[161] the number of houses in Bakairí aldeas at the time of my stay among these Indians had increased, and for this reason I do not hold as correct Herrmann Meyer's observation that this tribe was
114 already "greatly declining" at the time. (30) No doubt there
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30. Herrmann Meyer, Ibid., p. 126.

were then only two Bakairí aldeas on the Rio Kulisehu, the first, Maigeri, already mentioned by Karl von den Steinen, and the

/24 cont./

114 second, Maimaieti, also called Murika, but for a short /25/
161 time there was also an aldea called Bodoku in the region that
361 extends between the Kulisehu and Batovy rivers. From the fact that the wife of the Bakairí, Mayukú, who was the head of one of the Maimaieti houses, lived in that aldea, it follows that there were intimate relations between the inhabitants of these two aldeas.

Unfortunately I was unable to obtain, during my journey to the Rio Kulisehu, exact data on the population of the first aldea of Maigeri and of Bodoku aldea situated between the Kulisehu and Batovy rivers, just as it is not possible to determine exactly the population movement of the Bakairí of the Rio Kulisehu in the period of time which elapsed between Karl von den Steinen's expedition and my stay among these Indians in the year 1901. But I can still recall clearly that the population of Maigeri aldea had more than the 21 individuals it had at the time of Karl von den Steinen's expedition. Also, from the fact that the aldea consisted at the time of my trip of four houses of kinsfolk instead of the two houses that Karl von den Steinen found, it can be concluded that the population had increased considerably in the interval. As for the inhabitants of the second Rio Kulisehu aldea, Karl von den Steinen estimated them at some 40 individuals, which corresponds more or less to the population of Maimaieti aldea in later times, which I estimated at 45 individuals. The population of the third Bakairí aldea, which had formerly existed on the Kulisehu, numbered, according to Karl von den Steinen, some 100 individuals, a figure that seems very high compared with the number (three) of houses in this aldea and with the population of the other aldeas. If we add up the figures estimated and noted by Karl von den Steinen for the population of the Bakairí aldeas which existed at the time of his expedition on the Rio Kulisehu, we get a total of some 160 Bakairí who lived on the Rio Kulisehu. When I was in Maimaieti there were 45 individuals present in this aldea, but they said that a number of the inhabitants were

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114 temporarily absent at the time, so we must take into account
161 a population in Maimaieti of more than 45 persons. I have
361 already mentioned above that the population of Maigeri aldea at the time of my trip was much larger than Karl von den Steinen estimated it to be at an earlier time. Still to be added is the population of the aldea recently founded between the Kulisehu and Batovy rivers, whose total we do not know, because it should undoubtedly be regarded as having been founded by Rio Kulisehu Bakairí and a part of the Xinguanos, who have moved temporarily or for longer to the Rio Paranatinga.

115 It is certain that the epilogues of the expeditions made to
681 the regions of the sources of the Xingu River have been played out with regard to the subsequent history of the Bakairí of the Kulisehu and Batovy rivers. Thus, Cacique Tumayaua of the first aldea on the Kulisehu, who had first helped Karl von den Steinen in his undertaking in these regions, had been assassinated by his own fellow countrymen shortly before the time of my expedition. I have already mentioned that the inhabitants of this same aldea had lain in wait for José Coroado because he had become too involved /26/ with the women.

648 Another consequence of these expeditions was the fact that the
178 relations of the Rio Kulisehu Bakairí with the other tribes that lived farther down this river, especially the Nahukuá and the Mehinakú /Mehinacu/, had already become strained at the time because these Indians envied the Bakairí for having received the lion's share of the precious articles brought by the explorers. But, in short, the Rio Kulisehu Bakairí, after their first contact with the whites, had gone on living as before without being discommoded by others. Their social organization, their legal ideas, the form of their economy, their customs, and their crafts were at the time of my stay among them still almost the same as in former times.

114 We received the first information on the Bakairí, after
361 my journey, in the year 1915 through Antonio Pyrineus de Sousa, who, on the occasion of his expedition devoted to measuring

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114 361 the Rio S. Manuel and the Rio Paranatinga (officially named Rio Telles Pires), encountered the Bakairí of the Rio Novo and the Rio Paranatinga and those who had settled at the "Cabeceira do Chapadão." (31)

31. Antonio Pyrineus de Sousa, loc. cit., p. 70.

361 622 [249] 361 In the aldea situated on the Rio Novo there still lived at this time the old cacique, Reginaldo, who then wore a long, white beard. He had good plantations, he carried on some raising of cattle and horses, and he had a stand of rubber trees from which he had rubber sought. (32) A small group of

32. Ibid.

Bakairí from the Arinos region lived at this time on the Cabeceira do Pitão, a tributary of the Rio Arinos. They were the Bakairí, [423] André, and four fellow tribesmen who owned plantations and [464] worked as rubber workers. (33)

33. Ibid., pp. 70 and 71.

159 622 593 361 Meanwhile changes had taken place among the Rio Paranatinga Bakairí. Antonio was still cacique of the aldea, which was still at the same place, slightly downriver from the mouth of the São Manuel River on the Rio Paranatinga (Rio Telles Pires), where it had been set up after the death of Cacique Felipe. Since the aldea consisted at this time of seven houses, it may be assumed that Antonio still commanded a relatively large number of Bakairí. But he was no longer the sole ruler of all the Paranatinga Bakairí. The differences which 159 593 361 had already existed for a long time between Antonio and his stepson, José Coroado, had become intensified, and after a serious quarrel between them, José Coroado had left Antonio's

159 /26 cont./
593 aldea and established with his people his own village, situated
361 13 kilometers downriver on the right side of the Rio Paranatinga (Rio Telles Pires) and four kilometers from the main river on the small Ribeirão Azul. This was the same place where at the time of my trip in the year 1927 the Puesto de Simões Lopes /Simões Lopes Post/ was.

159 Through Antonio Pyrineus de Sousa we know that Doña Rosa
593 Bororo, José Coroado's mother and for many years Cacique Antonio's wife, had died in January, 1913 in her son's village.

[174] /27/ From this piece of information it may be deduced, on the one hand, that José Coroado's move to the Ribeirão Azul had already taken place before the year 1913, and on the other hand, that Rosa Bororo, in the quarrel between her husband and her son, followed the latter and left Antonio. The latter had already married in 1915 a young woman who, according to Antonio Pyrineus, was a daughter of old Cacique Reginaldo by

[114] a Kayabí woman. Possibly Antonio Pyrineus made a mistake with respect to this piece of information, for we know through Karl von den Steinen that the cacique who had married young Luisa Kayabí was old Caetano, who was then cacique of the aldea situated on the Rio Paranatinga, while I never heard it said that the wife of Cacique Reginaldo, whom I knew in person, was a Kayabí. If the information that the second wife of Cacique Antonio was a Kayabí is correct, I would presume that she was the daughter of Luisa Kayabí, who was still living at the time of my trip in the year 1927, at the Simões Lopes Post and thus the legitimate daughter, although presumably not the natural daughter, of old Cacique Caetano.

162 A considerable increase in the population of the Rio
361 Paranatinga had been caused by the fact that Cacique Kurutú
166 of the Bakairí of the upper Xingu River had moved with 180 Xinguanos to the Rio Paranatinga. Cacique Kurutú's new aldea was situated eight kilometers downriver from Cacique Antonio's aldea, on the left side of the Rio Paranatinga and some 200 meters from the river. But of these 180 Xinguanos, already in

/27 cont./

162 the year 1915, no more than nine men with some women and
361 children lived with their cacique in the new aldea. The rest
166 had died or had moved to the other Bakairí aldeas situated on the Rio Paranatinga.

178 According to Antonio Pyrineus de Sousa's description, the
433 Bakairí of the Rio Novo and Rio Paranatinga still had in the
622 year 1915 a life with sufficient means of subsistence. Cacique
[361] Antonio, whose authority of former times had undoubtedly de-
[241] creased through José Coroado's defection with his people and
[231] through the independent stand of Cacique Kurutú, was still chief of the old aldea on the Rio Paranatinga, which still consisted of seven houses and whose inhabitants planted manioc, maize, sugar cane, bananas, and aboborra /gourds/, and raised
[231] many pigs and chickens. In former times they had also devoted
[648] themselves to the raising of cattle and horses, but the rancher Jange Soares had made them give this up. Already at this time, Antonio was urgently pressing his rights in the region bound by the Serra Azul, the Ribeirão Bananal, and the Rio Paranatinga (Rio Telles Pires) and occupied for many years by the Bakairí. (34)

34. A. Pyrineus de Sousa, loc. cit., p. 64.

184 José Coroado's aldea consisted of three well-built houses.
361 He had large plantations of manioc and maize and raised some
241 pigs and chickens. (35) The inhabitants of Cacique Kurutú's
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35. Ibid., p. 65.

aldea, which consisted of three large houses, also had good plantations and lived comfortably.

178 /28/ At that time, also, the customs and ideas of the
[535] Rio Paranatinga Bakairí were largely Indian. When dancing,
[291] the men were nude except for a small coarse apron, rectangular

/28 cont./

178 form, placed in front under the belt, which consists of glass
535 beads strung on a thread. Face and body were painted with
291 urucú and genipap in red and black. At this time, too, cases
302 of illness were imputed to the influence of some sorcerer, and
754 shortly before the expedition of Antonio Pyrineus de Sousa a Paranatinga Bakairí had been shot to death because the Indians ascribed the consequences of a flu epidemic to his witchcraft.

114 In his book Unter Indianern und Riesenschlangen (36)

113 36. Hintermann, Heinrich, Unter Indianern und Riesenschlangen /Among Indians and Boa Constrictors/, Zurich and Leipzig, 1926.

Heinrich Hintermann relates the incidents and outcome of a journey to the region of the upper Xingu River tributaries. He had the opportunity to accompany a military expedition led by the Brazilian, Captain Vicente de Vasconcellos, which was carried out in the year 1924 for the Commissão de Linhas Telegr. Est. de Matto Grosso ao Amazonas to measure the Rio Ronuro and establish relations between the administration of the new Simões Lopes Post, established by the Serviço de Proteção aos Indios /Indian Protection Service/, and the Indians of the
166 Kulisehu and Kuluene rivers. We know from Hintermann that already at that time, all the Kulisehu Bakairí had moved to the Simões Lopes Post, which was established at the same place where José Coroado had already set up his aldea before.

During my journey carried out in the year 1927 I had the opportunity to become personally acquainted once more, after an interval of 26 years, with the conditions of the Bakairí. (37)

113 37. Cf. the preliminary reports on the results of this trip: Max Schmidt, "Ergebnisse meiner zweijährigen Forschungreise in Matto Grosso.

/28 cont./

114 [113] Sept. 1926 bis Aug. 1928
/Results of My Two Year Exploratory
Trip in Mato Grosso. Sept. 1926
to Aug. 1928/," pp. 86-88.
Zeitschrift fur Ethnologie,
Annual Set 60, Heft 1/3.

114 In Cuiabá I had already encountered some Bakairí
115 who had come from Simões Lopes with a herd of oxen to the capital. Since at that time the revolutionaries, led by /Luiz Carlos/ Prestes, were passing through Mato Grosso and also were making the vicinity of Cuiabá insecure, these Bakairí were prevented from undertaking their return journey for the same reason I was unable to carry out my projected trip to Simões Lopes. They were four men and one boy of ten, and when they visited me one day in my house, it turned out that one of these Indians, called Marcellino Caminago, or by his native name, Palugudé, came from the second Bakairí aldea on the Rio Kulisehu. At the time of my stay in this aldea 26 years earlier, he had been a small boy, but he still remembered me well. It was interesting to note how this memory gradually came back to him when I played on my violin the same melody that I had played many times in the Maimaieti aldea among the Kulisehu Bakairí. He asked one of the other Bakairí what my name was, and when I told him that my name was "Doctor Macimo," he knew at once that his memory had not deceived him and he greeted me as an old acquaintance. Naturally, from this [551] moment on he frequented my house with his small son, Lorenzo, [191] whose native name was Kaiura, and with the other Bakairí, [126] and since some /29/ of these Bakairí were quite familiar with the Portuguese language I had a good chance to take down linguistic notes and to obtain at this time exact data on the changes which had taken place with respect to conditions among the Bakairí [622] since my former journey. Among other news they told me that [159] old Cacique Reginaldo had lived on for a long time and had

/29 cont./

114 115 159 622 died a short time before. Cacique Karía, who in times past had received me so hospitably in Maimaieti aldea, was still living but very old. He was quite isolated, for his wife as well as his two daughters, whom I had known as little girls, had died. Cacique Antonio was also still alive but was also already old and had remained with his family and a few people at the location of the old Bakairí aldea of the Paranatinga Bakairí.

622 159 619 648 114 Antonio always clung stubbornly to the idea that the land bound by the Serra Azul, the Riberão Bananal, and the Rio Paranatinga belonged to him and his Bakairí, and he did not want to leave his aldea so as not to lose the right to this region. As for the changes brought about by the establishment of the Simões Lopes Post, he maintained a very cautious attitude and did not recognize the authority of the Post administration, according to which the Bakairí, Pires, was named cacique of the Xinguanos in his place and appointed to administer the affairs of this part of the Bakairí of the Simões Lopes Post. When I later met Cacique Antonio, he told me repeatedly that he was still Capitão and the legitimate chief of his fellow tribesmen. Among other news received from the Bakairí in Cuiabá, I heard that José Coroado and his brother-in-law Chico, who had accompanied me with the latter on my expedition to the Rio Kulisehu, had died since.

114 622 159 [123] In the course of the journey which I finally undertook, leaving Cuiabá on January 27, 1927, I was able to make only a passing visit to Cacique Antonio in his aldea, but he himself visited me at Simões Lopes several times. (Cf. Fig. 1.) I was very well received in his house as an old friend and treated to a glass of guarana drink. Whereas Antonio had no issue by Rosa Bororo, he had after her death three sons by his second wife. The photograph shown in Figure 2 shows Antonio before his house with his family, and his horse on the right. The condition of his house, in contrast with that of previous times when I visited him at the height of his power, conveyed an impression

114 115 of poverty. In a small house situated close to Antonio's, I also

/29 cont./
114 met one of the Bakairí who had accompanied me in the year
115 1901 on my journey to the Rio Kulisehu. He too was already
[164] very old and he was ill, his body being covered with tumors.

When I reached the Simões Lopes Post I met with highly
114 unfavorable circumstances. My pack oxen were the first to
361 reach Simões Lopes after the long interruption of all traffic between this post and the capital Cuiabá caused by the revolutionaries
[173] led by Prestes. For this reason there was at that time a scarcity of /30/ provisions, and in addition there was among the Indians a bad epidemic of malaria, which the head of the post, Señor Benedito, and his family also had. The post at the time was still at the same location where it was first established, where José Coroado had had his aldea before, and thus 13 kilometers downriver from the old aldea of the Paranatinga Bakairí and four kilometers inland on the right side of the river near the small Riberão Azul. It consisted of some administrative buildings (cf. Figure 3) and some 20 ranchos for the Bakairí Indians (cf. Figures 4, 6, and 7). There is no doubt that all the Bakairí lived at this time in areas near the Rio Paranatinga (Rio Telles Pires) and had relations with the Simões Lopes Post, but only part of them lived at the post, and since the plantations of the individual Indian families were rather far from the settlement, the Indians who lived at the post also stayed temporarily in their small houses built near their plantations.

361 In the middle of the post was the house of the Bakairí, Pires,
622 whom the administration had entrusted with the caciqueship over
166 the Bakairí who had moved from the region of the upper Xingu
101 River and who were called Xinguanos. (Cf. Figures 4 and 5.)

In one of the houses of the post I met the Bakairí, Luchu,
114 who came from the first aldea on the Rio Kulisehu, who with
115 Cacique Tumayaua had accompanied Karl von den Steinen on his expedition and who is shown in a photograph in the book Unter den Naturvölkern Zentral-Brasiliens. As shown in the
[177] photograph in Figure 8, he had grown quite old since and was

/30 cont./

dressed in European manner, and with his rough beard he bears little resemblance to the photograph taken by Karl von den Steinen some 39 years earlier. In another house there still lived Luisa Kayabí, whom Karl von den Steinen had met when she was the young wife of old Cacique Caetano.

Most of the Bakairí whom I had known 26 years before in Maigeri and Maimaieti aldeas had perished in a flu epidemic that had wreaked havoc among the population of Mato Grosso some years earlier. Since the high number of deaths among the Bakairí of the upper Xingu River was attributed to the witchcraft of evil neighboring tribes, especially the Mehinakú and the Nahukuá, who had been envious of the economic benefits derived by the Bakairí from their contact with civilization, all the Bakairí of the Batovy and Kulisehu rivers had moved to the Rio Paranatinga. Undoubtedly petty jealousies and other discords had caused these Bakairí, called Xinguanos, not to get along with their fellow natives on the Paranatinga, and for this reason they had settled at some distance from the post, farther downriver. I found the first of these Xinguano settlements at the place where the Riberão Azul enters the Rio Paranatinga. It was situated on the right side of this river and consisted of four small houses. (Cf. Figures 21 and 22.) A little farther downriver I reached a Bakairí plantation near which was a rancho occupied by some people. (Cf. Figure 20.)

/31/ From there a path led to the principal settlement of the Bakairí who had moved from the Rio Kulisehu. It consisted of two rather large houses. (Cf. Figure 17.) I was told that a little farther downriver there were some more settlements, and among them also that of my old friend from Maimaieti aldea, Karía. I had already encountered Karía when I visited Cacique Antonio, and he had recognized me. He was no longer cacique, and I was told that at the time of my stay in Maimaieti he had merely been a temporary cacique in the place of his brother who was then away. He had grown much older and no longer

/31 cont./

622 159 114 had people at his command so that he no doubt lived in great poverty. Some time later he visited me at the Simões Lopes Post and brought me a beautiful bow with arrows and an old-style necklace made of stone and shell beads.

114 115 During my stay at Simões Lopes I twice visited the Xinguano settlement situated on the Rio Paranatinga, and each time I was received very kindly and entertained well by the inhabitants, among whom I still found some acquaintances from Maimaieti. There I again met Marcellino Caminage and his family (cf. Figures 15-17), and also the son of the Bakairí, Chico, who had accompanied me on my previous trip from the Rio Paranatinga to Maimaieti aldea and who had since died. The son of this Chico, called André, had been raised on the ranch of Jange Soares so that he was good at the tasks related to a trip with pack oxen. I hired him for the rest of my journey, and I must mention here that he was always a good and faithful companion on my trip to the Kayabí Post, Pedro Dantas, and on the return to Cuiabá, at one time being my only companion and going through many difficulties with me. I still remember one day, when things were going very badly for us, he said to me, "My father, before, always stayed near you on your trip, and so now I stay near you too."

361 622 [166] Also on the right side of the Rio Paranatinga but some distance from the river and beyond the Rio Vermelho that flows into the river below the Simões Lopes Post, was the settlement of the Bakairí who had moved from their two aldeas situated on the Rio Novo. The cacique of this group of Bakairí was at this time a man of advanced age called Roberto. (Cf. Figure 12.) The settlement consisted of 11 houses, only three of which were occupied at this time. But besides these houses Roberto also had a house at the Simões Lopes Post itself, where he occasionally 114 stayed with his people. On leaving Simões Lopes to continue my journey to the Pedro Dantas Post, I had the opportunity to visit the houses of the Bakairí who had come from the Rio Novo,

/31 cont./

114 but unfortunately I encountered only a few inhabitants of this aldea because Roberto was busy at the plantations with most of his people.

114 115 At the Simões Lopes Post itself there lived several Bakairí who had been for some time in the employ of the Post administration and who were familiar with the tasks involved with traveling with pack oxen. (Cf. /32/ Figures 9-11.) One of these was employed especially as a carpenter. (Cf. Figure 9.) It was interesting for me to meet one of these Bakairí, called Bernardino, who with some other Bakairí had accompanied Colonel Fawcett on his last trip to the tributaries of the Xingu River, and who for this reason could give me some exact data on the last events prior to the disappearance of this unfortunate explorer. According to this information, already before /his disappearance/ the Colonel's behavior had seemed very strange

114 to the Bakairí. They said that before his last trip he had undertaken a journey to the Rio Paranatinga region with some Bakairí, pushing blindly in a certain direction until his pack oxen fell exhausted, so that he had to abandon all his equipment on the plain. Returning to Simões Lopes, he had hired Leonardo and some other Bakairí to lead him with his son and another youth, who was said to have been ill already, to the tributaries of the Xingu River. From there he had then ordered all his guides to return because he wished to continue the journey accompanied only by his son and by the above-mentioned fellow countrymen. Since that time there had been no news of him, and all those who are familiar with conditions in these regions insofar as its pestiferous climate, impenetrable forests, rapids, and total lack of available game in many of its parts are concerned, will share my opinion that these conditions preclude the possibility of Fawcett still being alive. It is probable that but a short time after the departure of the Bakairí he and his two companions dropped exhausted and helpless somewhere on the plain or a hill, so that we need not assume necessarily that their death was brought about through the violence of some

/32 cont./

114 enemy Indian. Just as an untiring search for the "martyrs" in the region of the tributaries of the Xingu River finally broke the health of Officer Paulo Castro 25 years before, so too Colonel Fawcett perished in the same regions in his fantastic race for the "mysterious city."

177 178 Although in the year 1927 nearly all the Bakairí dressed in European-type garments and lived in Brazilian-style ranchos, and although they had also adopted many other articles of European culture, there survived among them various articles of their native culture with which I shall deal in the section that follows.

361 Already at the time of my stay among the Bakairí at Simões Lopes there was frequent talk of an imminent move of the post. [312] [241] The Indians were not satisfied with their present location because in times of drought there was no water available except at a great distance, and because there was no ground suitable to make plantations in the immediate vicinity of the post. As for the selection of a place for the new post, the opinions of the Indians differed a great deal, and it was interesting to note that the Xinguanos especially wanted the location to be closer to the capital, Cuiabá, while the Paranatinganos, on the contrary, wanted a place which would be beyond the Rio Paranatinga.

[114] /33/ We learned a few details concerning the later conditions of the Bakairí who lived in the new Simões Lopes Post from Vincent M. Petrullo, who in the year 1931 undertook a journey carried out in part with pack oxen, by water, and in part by air to the region of the tributaries of the upper Xingu River, passing this Indian post along the way. (38) According to

[113] 38. Vincent M. Petrullo, "Primitive Peoples of Matto Grosso, Brazil," The Museum Journal, Vol. XXIII, Number 2, Philadelphia, pp. 127-130.

361 /33 cont./ According To
648 Petrullo the new post is situated on top of a mountain some distance from the edge of the Rio Paranatinga. The post itself consisted of some excellent administrative buildings, and at some distance from these stood the Bakairí aldea, so that the Indians
[871] kept a certain independence. The post had a school which tried to teach the Bakairí youth to read and write in the Portuguese language and the rudiments of arithmetic. The administration
[231] kept a herd of cattle, and each of the Bakairí wished to have some oxen and cows.

114 Without wishing to malign Petrullo's precious information,
648 I must note below some points on which I cannot quite agree
177 with his opinions, because they contradict my experiences
241 among these Indians. I believe that a false impression of the previous living conditions of the Bakairí in the region of the tributaries of the upper Xingu River led to Petrullo's interpretations when he says that the post administration had not experimented in order to change the Bakairí, who in former times had led a seminomadic life, into a sedentary group of agriculturalists. The Bakairí of the tributaries of the upper Xingu River were, like all the other Indian tribes of the Rio Kulisehu, with the possible exception of the Trumaí, a typical agricultural people. The tasks related to agriculture made up the chief part of their activities, and they had extensive plantations in the vicinity of their houses. They led a totally sedentary existence in their aldeas, even moving these closer to their plantations when the latter, owing to the successive exploitation of the land on the closest hill, were little by little moved too distant
[231] from their houses. Livestock they did not have, so that there has been a change in their way of life at the post, with the transformation of a previously agricultural people into a people who raise cattle, no doubt to get a bigger income.

226 Also, I cannot believe that the unusual abundance of fish
114 in the Rio Paranatinga, extolled in former times by the Bakairí, should have dwindled so thoroughly as to warrant Petrullo's observation, "There are practically no fish in the Paranatinga,

/33 cont./

226 114 at least up to where the post is located /cited in English/."
At the time of Karl von den Steinen's expedition, the matrinchán fish was held as the most precious boon in the country of the Paranatinga Bakairí, and in its honor they held their most beautiful fiesta. (39) When Karl von den Steinen suggested to

39. Karl v. d. Steinen, Unter den Naturvölkern, loc. cit., pp. 24 and 25.

Cacique Felipe that his aldea, which seemed to be losing all its population then, should be moved closer to Cuiabá, his sole reply was /34/ matrinchán. Later at the aldea, then situated [123] farther upriver, I was treated almost every day to a tasty matrinchán, and when I visited the Xinguanos in the year 1927 in their settlement on the Rio Paranatinga, they also offered me fish. Of course, it may be that this abundance of fish in the Rio Paranatinga is restricted to certain times of the year.

114 179 283 352 I also regard as incorrect Petrullo's observation that the Bakairí of the post had substituted hammocks made of cotton thread for the ancestral ones of buriti fiber. From the beginning the hammock made of cotton thread was typical especially of the Bakairí of the region of the tributaries of the upper Xingú River, in contrast to the hammocks woven of buriti fiber used by the other tribes in this region. But already at the time of Karl von den Steinen's expeditions, (40) the Bakairí of the Rio

40. Ibid., p. 239.

Paranatinga had hammocks made of buriti fiber, which, they said, old Cacique Caetano had introduced among them. As for 114 179 304 Petrullo's opinion that the custom of filing the upper incisors is ancestral with the Bakairí and that they still retain it, I must contest it with the fact that the Bakairí of the region of the

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114 tributaries of the upper Xingu River never had this custom, but
170 that I had the opportunity to observe it among several of my
304 Mato Grosso attendants, who had presumably adopted it through African influences. If the present-day Bakairí of the Simões Lopes Post file their teeth, this is no doubt an innovation brought about by foreign influences.

165 We know through Petrullo that the high mortality of the
164 Paranatinga Bakairí unfortunately has continued in spite of the
[648] care of the Inspectoria da Protecção aos Indios /Indian Protection Service/. (41) It seems that fevers are rapidly diminishing the

41. Vincent M. Petrullo, loc. cit., pp. 128 and 129.

Bakairí population. According to Petrullo, syphillis, caught through contact with the whites, probably has also caused high mortality among these Indians.

622 Finally, I must still mention the last news I received when
159 I had already left Mato Grosso. It was the news of the death
178 of the man who had withdrawn from all innovations at the close of his life because he wished to retain his independence but who nevertheless will remain the best-known Bakairí in Bakairí history: the death of Cacique Antonio.

184 178 179 II. Change and Continuity in the Cultural Goods of the Bakairí of the Simões Lopes Post

In discussing in the preceding section the history of the Bakairí, I mention that the sedentary Bakairí on the Rio Paranatinga and the Rio Novo, before they entered into relations with their fellow countrymen of the tributaries of the upper Xingu River, had still retained some of the articles of their /35/ ancestral culture although they had almost completely become Brazilian campesinos. Through contact with the Xinguanos and as a

/35 cont./

184 result of the latter's continuous movement to the Rio Parana-
178 tinga, Indian influence on the eastern Bakairí had increased
179 once more, and when in the year 1927 I visited the Simões Lopes Post, where in the interval all the Bakairí had settled either at the post itself or in its vicinity, it was still possible
126 to find there many ancestral implements and customs. In the
[178] Bakairí houses there were many objects made in the native manner, so that I was able to acquire a relatively large collection for the Berlin Ethnographic Museum. Among the objects
126 in this collection were, as already mentioned above, several
184 that came from the region of the tributaries of the upper Xingu
[439] River itself, which the Xinguanos had brought with them when they had moved to the Rio Paranatinga or which these Indians had received later from Indians of other tribes as the latter
323 visited Simões Lopes. Among the objects from the region of
184 the upper Xingu River tributaries we may note especially the fired clay vessels which were imported in large quantities, because, according to the Bakairí, there was no clay suitable for
[439] making them at Simões Lopes. The large fired clay ollas found in large numbers in Bakairí houses and used to boil the pyserego drink were obtained from the Mehinakú. A good example of the small vessels that came from the region of the upper Xingu
323 River tributaries is shown in Figure 25. This vessel (V.B.
126 9870), (42) one of the appendages of which is characterized,
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42. This is the catalog number of the Berlin Ethnographic Museum.

by the formation of a mouth, by an animal head, corresponds in shape to a specimen of such a vessel which I brought in the year 1901 from the Rio Kulisehu Bakairí (43) and to other similar

43. Max Schmidt, Indianerstudien in Zentral-Brazilien, loc. cit., p. 401, Fig. 275 /257/.

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/35 cont./ specimens collected by Karl von den Steinen which were said to represent bats. To the basic, dark color of the outer surface of the vessel, brown paint is applied on the walls in parallel vertical strips and on the bottom of the vessel in curved lines emerging from the circumference of a circle whose center is the center of the pot bottom. The height of this pot reaches 10.5 cm. and the diameter of its upper rim, 26.5 cm. Two other fired-clay vessels, both smaller, are represented in Figure 26 and 27, one of which (V.B. 9877) has a height of 11.5 cm. and an upper rim diameter of 26 cm., and the other (V.B. 9874) a height of 12.5 cm. and an upper rim diameter of 20 cm. Of the other objects from the region of the upper Xingu River most were ornaments. The necklace shown in Figure 24 (V.B. 9957) and made of small shell disks (diameter: 0.8 cm.) and a large stone bead was given to me in Simões Lopes by my old friend, the Bakairí, Karía, as a particularly precious object from former times. Other ornamental objects in my collection are shown in the following photographs:

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Figure 24, a. A necklace of small shell plates /chapitas/ (V.B. 9956. Length of the plates, 2.5 cm.).

/36/ Figure 23, c. A necklace of shell disks with a zoomorphic (bird) pendant of fruit rind (V.B. 9954).

Figure 23, b. Zoomorphic stone pendant for a necklace.

Figure 23, a. Feather diadem. (V.B. 9968.) Length 36 cm. Width 8 cm.

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Among the cultural goods of the Bakairí which we must also regard as products of the native industry, but which, in contrast with those just described, were apparently made by the Bakairí of the Simões Lopes Post themselves, we may point out first of all the various kinds of plaited objects, because they will serve to complement on various points my previous publications on Bakairí plaited objects. (44) For this reason I shall

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44. Max Schmidt, Indianerstudien in Zentral-Brasilien, loc. cit., pp. 330-371.

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Cf. Idem., "Ableitung südamerikanischer Geflechtsmuster aus der Technik des Flechtens /Derivation of South American Plaiting Pattern from the Technique of Plaiting/." Zeitsch. f. Ethn., 1904, Heft 3 and 4, pp. 490-512. Idem., "Die technischen Voraussetzungen in der Ornamentik der Eingeborenen Südamerikas /The Technical Bases in the Ornamentation of the South American Natives/." Ipek. Jahrbuch für Prähistorische und Ethnographische Kunst, 1926, pp. 142-174.

discuss the plaited objects that I collected from the Simões Lopes Bakairí in a special section that follows. In addition to plaited objects I was primarily concerned with the acquisition of a mortar and its corresponding pestle and a triangular barbecue, because the relevant collections of the Berlin Ethnographic Museum did not include any specimen of these Bakairí objects which are to be found in almost every settlement of these Indians. The wooden mortar which I brought from Simões Lopes (V.B. 9883, called óro by the Kulisehu Bakairí) is shown in Figure 29. Its height reaches 38 cm. and the rim diameter 25 cm. From the irregular shape of the bottom it may be assumed that the lower part of the mortar was implanted in the ground. The corresponding pestle (V.B. 9884) has a length of 95 cm. and is shown in Figure 28. The barbecue shown in Figure 30 and called by the Kulisehu Bakairí si(r)ka has the usual triangular shape of Bakairí barbecues. The sticks of which this barbecue consists are bound together with tree bark. Its height reaches 105 cm.

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I found the dancing sticks shown in Figures 33 a-d and 34 a-d (V.B. 9942, 9943, 9945-9948, 9951, and 10071) in

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535 126 Cacique Pires' house, where they were used in the dance fiestas staged at specific times by the Xinguanos. The fire-engraved 537 embellishments enhanced with black paint are wholly ancestral. Besides circles and spirals they also include other decorative elements of the Rio Kulisehu Bakairí. The length of these sticks reaches from 76 cm. to 100 cm. and their diameter from 1.7 cm. to 4.5 cm.

532 126 Of the figures made of maize husks, such as the Bakairí of the upper Xingu River tributaries had in former times, I found two specimens in the settlement of Xinguanos on the Rio Paranatinga, which represent birds (V.B. 9964 and 9965. Length 15 cm.) A ball made of husks of ears of maize (V.B. 9966. Length 21 cm.) such as was used by the Bakairí of the Kulisehu in general for their game with a ball, which they called tőju, is shown in Figure 31, b.

126 532 751 Small figures in the form of the human figure shown on Figure 23, d (V.B. 9961. Length 10 cm.) were placed, in Simões Lopes, around the /37/ necks of newborn babies to protect them from illness. I had acquired a good, old specimen of such a figure which was tied with an animal claw from the necklace of the little girl of a woman belonging to the Bakairí who had moved from the Rio Novo. A day later she came with her child to ask me to return to her the necklace with the pendant, because the child had fallen ill after the loss of the necklace. She exchanged the old figure for the new one shown in Figure 23, d.

211 194 179 Finally, I must still mention the notched board shown on Figure 31, a (V.B. 9969. Length 23.5 cm.) Since such boards, probably intended as mnemonic aids, are not found among the Bakairí of the upper Xingu River tributaries, we must assume that this case is an instance of foreign influence in later times.

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III. Plaited Objects of the Bakairí in Simões Lopes

Most of the plaited objects that I acquired from the Bakairí in Simões Lopes belong to that kind of plaiting which I called in my respective previous publications Stufengeflecht (stepped plaiting).

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The two fire fans shown in Figures 35 a and 35 b (a: (above) V.B. 9918. Length of the upper rim 45 cm. Width 19 cm. b. (below) V.B. 9919. Length of the upper rim 43 cm. Width 17.5 cm.) are similar in their external form to those, with which we are familiar, of the Kulisehu Bakairí of former times, but in regard to technique they already show certain signs of degeneration. In the chapter "Geflechte und Geflechtsornamentik im Xingú-Quellgebiet /Plaited Objects and Their Ornamentation in the Headwater Region of the Xingu/" in my already-mentioned book, Indianerstudien in Zentral-Brasilien, I dealt at length with the technique used in the construction of such fire fans, because these plaited objects were especially suitable to show the dependence of the ornamentation of plaited objects on the technique of plaiting used in their construction. It is possible to determine exactly the specific units in the plaited object and the order in which they were successively fashioned, and the specimens shown in photographs in the work mentioned clearly reveal how the ornamental lines between these specific units of the plaited article and, successively, the overall ornamentation of the respective fans, are intimately bound to the technical conditions of the plaiting.

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Thus, in all fans of this kind /obtained/ from the Kulisehu Indians, the two triangular units of the plaited object, which begin with their bases on the two sides of the lower edge of the object, are striped horizontally, that is to say, parallel to the lower edge, while the middle part of the fan, which integrates /?/ the beginning of the plaited object and is shaped like a square resting on its corner, is usually striped vertically.

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285 As shown by the fan represented in the photograph in Figure 191
372 of the above-mentioned book, there are cases where this middle
531 part is striped horizontally without this leading to /38/ technical complications, and as in these cases also the two triangular units of the object, which begin with their bases on the two sides of the lower edge of the fan, are for technical reasons striped horizontally, all of these plaited units in this fan have the same ornamental striping. But the vertical striping that runs throughout the fan represented in Figure 154, a /35 top?/ and coming from Simões Lopes is incompatible with the technical conditions of the ancestral forms of these plaited objects. The structure of the plaiting of this fan shows that it, too, was plaited so that the work began in the middle part of the fan in the shape of a square resting on one corner, and then the two lower triangles were made by folding and plaiting the free
285 ends of the fibers used to make the middle part. Among the
372 numerous specimens of such fans at the Berlin Ethnographic
178 Museum, there are none whose triangular parts at the lower
531 base of the fan show striping going in a vertical direction, and the imperfection of the lower edge of the fan from Simões Lopes, in comparison with the firm, smooth edges of the fans from the Kulisehu Bakairí, clearly shows that in the case of the fan from Simões Lopes we are dealing with a degeneration of the Bakairí plaiting techniques, which in times past was more skillful and more dependent on certain principles. The fine fan shown in Figure 154, b /35 bottom?/ also contains, in spite of its superficial good looks, so many imperfections in the ornamentation and so many irregularities in the structure of the plaiting that its later origin is at once evident.

285 There is a great similarity, we might even say identity,
184 between the flat baskets acquired in Simões Lopes and those
171 which the Bakairi of the upper Xingu tributaries made in former
531 times. The flat basket shown in Figure 36 (V.B. 9909. Diameter 51 cm.) is surprisingly similar to such a basket collected by Herrmann Meyer from the Nahukuá and described

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184 by me elsewhere. (45) Both baskets are woven of the fibers of
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45. Max Schmidt, Indianerstudien in Zentral-Brasilien, pp. 349-351 and Fig. 176.

buriti leaves, whose stalks protrude at one side of the basket, and the rim is emphasized by a wooden hoop. These two baskets differ only in their ornamentation: that of the basket from the Simões Lopes Bakairí consisting of a simple striping that runs through the entire basket in the same direction, whereas the plaiting of the specimen acquired by Herrmann Meyer from the Nahukuá consists of several units which contrast among themselves in the opposite orientation of their striping, so that on the surface of the basket appears the rhomboidal ornamentation common among those Indians. Although up to now a specimen of a basket similar to this one was unknown among the Bakairí, we should not regard the flat basket shown in Figure 36 as a product of the Nahukuá, because the cultural goods of these two tribes, which are also related with respect to language, shows on the whole great similarities.

285 /39/ The flat, round basket shown in Figure 37 and called
184 by the Kulisehu Bakairí apa (V.B. 9906. Diameter 36 cm.
531 Height 10 cm.) must be held in terms of technique and ornamentation as a faultless product of the ancestral Bakairí art of plaiting. The technique of this basket and its rhomboidal ornamentation running symmetrically over its entire surface and emphasized further by the different color of the respective fibers of the plaiting oriented vertically and horizontally, are similar to a specimen acquired by Herrmann Meyer from the Rio Kulisehu Bakairí shown in a photograph in my already-mentioned publication. (46) There are only unimportant

46. Ibid., p. 350, Fig. 177.

/39 cont./

285 184 531 differences in the ornamentation of these two flat baskets: the small rhombs of the flat basket from Simões Lopes are white with a black dot in the middle and are surrounded by two black squares and one white square, while the rhombs of the other basket are black with a white dot in the middle and are surrounded only by a white square and a black one. Technically, this difference is explained by the fact that each plaited unit of the basket from Simões Lopes, marked by the ornamental striping running in the same direction, consists of 12 fibers going vertically and 12 fibers going horizontally, whereas the number of each one of these two groups of fibers in the flat basket from the Rio Kulisehu is nine. Otherwise, the two baskets differ in the way in which one of the two groups of fibers (vertical or horizontal) of the plaiting has been colored black. Both baskets are plaited in such a way that the respective stem fibers in one of the two groups of these fibers are placed with their outer, smooth surface above and their inner, rough surface under, while the fibers of the other group, running vertically to the fibers of the first group, are placed with their rough surface above and their smooth surface under. But the way in which the black coloring of the rough surface of these fibers is done is different in the two baskets. In the flat basket from Simões Lopes the rough surface of the plaiting fibers is stained black before they are plaited, whereas the coloring of the flat basket from the Rio Kulisehu is done in such a way that the entire basket, plaited as described above but without prior dyeing of the rough surface of the respective fibers, is stained with soot and washed immediately. Through washing the soot disappeared from the parts of the surface of the basket formed by the smooth surface of the plaiting fibers, while the parts where the fibers appear with their rough surface at the surface of the basket remained black. The way of forming a pretty border with the free ends of the plaiting fibers emerging from its upper edge is the same in both baskets.

/39 cont./

184 285 197 531 191 The basket from the Simões Lopes Bakairí shown in Figure 38 (V.B. 9907. Diameter 26 cm. Height 6.5 cm.) must be held as a transitional product of a new age. In its /40/ external form and its rim, formed with the ends of the plaiting fibers, it is altogether similar to the basket just described. Its peculiarity consists in that, along with the rhomboidal ornamentation common among the Bakairí, it also presents a winding /given in Portuguese, meandro/ ornamentation. It was characteristic of the Bakairí of the upper Xingu tributaries that in the ornamentation of their plaited objects and in the ornamentation derived from the latter, the winding pattern was almost nonexistent, while this decoration is common, for example, in the ornamentation of the Kayabí, neighbors of the Bakairí, and also appears sporadically in the ornamentation of other tribes neighboring on the Bakairí, in the region of the tributaries of the upper Xingu River. Thus we must regard the winding pattern which appears on the surface of the flat basket from the Simões Lopes Bakairí as an element alien to typical Bakairí ornamentation and introduced to them through the influence of other tribes. Since there were Kayabí women among the Paranatinga Bakairí, it may be assumed that they introduced this new decoration to the Bakairí. The diagram in Figure 47 shows that in this basket, too, the winding lines of the ornamentation of the plaiting were formed in the usual way whereby in certain parts of the plaiting the individual square units are placed in such a way that four of them do not touch corners in the same spot, while in those areas of the work where this does occur, there appear the rhomboidal or cross-shaped decorations common among the Bakairí. The fact that in this case a foreign influence is involved is also derived from the various irregularities in the weaving structure, which contrasts to the well formed plaited work of the Bakairí in former times. The workmanship in this basket conveys the impression that the Bakairí in this case accepted the new decoration without being sufficiently familiar with its technical conditions to produce a more accomplished

/40 cont./

184 285 177 531 171 work, as also occurs often among other tribes in the process of transition in their cultural goods. The diagram in Figure 47 shows that, in the middle of the basket, a secondary fiber was added arbitrarily to the other fibers that formed the plaited object, and that the triple mesh plaiting is changed several times into double mesh. Important irregularities occur, especially in the center of one of the rhomboidal figures.

285 531 The basket shown in Figure 39 and called by the Bakairí humureba (V.B. 9885. Height 14 cm. Width of the bottom 20 cm. Width of the upper rim 28 cm.) is a good example of those plaited objects from the Simões Lopes Bakairí which were made strictly in accordance with ancestral Bakairí technique. I have dealt at length elsewhere (47) with this type of basketry, which

47. Max Schmidt, "Die technischen Voraussetzungen in der Ornamentik der Eingeborenen Südamerikas," loc. cit., pp. 157-158. Idem., Indianerstudien in Zentral-Brasilien, loc. cit., p. 355, Fig. 180.

is also common among other Indian tribes, and shown that in such cases the beginning of the plaiting consists of a square flat piece the middle part of which forms the bottom of the basket, while the four corners are folded upward to form the four walls of the basket. In order to obtain uniform striping of the four walls, the square piece which forms the beginning of the basket must consist of at least four square units marked /41/ by two changes of the direction of the striping and with their four inner corners meeting in the middle of the bottom of the basket so that, in accordance with the two combination possibilities, the common decorative elements of the rhomboidal form or the shape of a cross results. If the surface of the bottom of the basket shows the rhomboidal ornamentation, as does the basket from Simões Lopes (see diagram for Figure 39), the

/41 cont./
285 531 walls of the resulting basket will show uniform striping running horizontally, while a basket the walls of which show striping running vertically will result if the surface of the bottom has a cross-shaped decorative element. (Cf. the basket shown in a photograph in my above-mentioned book (48).)

48. Max Schmidt, Indianerstudien in Zentral-Brasilien, loc. cit., p. 354, Fig. 180.

285 184 531 Already on my trip made in the year 1901, I found among the Kulisehu Bakairí a kind of basket which, in its external form, corresponds to the basket just described but which, in terms of the structure of the plaiting of its bottom suggests a completely different beginning of the plaiting. (49) A hoop

49. Ibid., pp. 360-362.

for adorning the head brought by me from the same Bakairí shows, instead of the usual decorative elements of these Indians, the special figure that appears in the middle of the bottom of these baskets.(50) See the diagram shown in Figure 50. On my

[114] [126]

50. Ibid., p. 414, Fig. 272.

last trip, made in the year 1927, I acquired from the Bakairí of Simões Lopes several specimens of such baskets. Of the three specimens of baskets of this kind shown in Figures 40 (V.B. 9890. Height 17 cm. Width of the bottom 30 cm. Width of the upper rim 33 cm.), 41 (V.B. 9889. Height 18 cm. Width of the bottom 21 cm. Width of the upper rim 28.5 cm.), and 42 (V.B. 9880. Height 25 cm. Width of the bottom 21 cm. Width of the upper rim 33 cm.), each shows a different structure of plaiting in the center of the bottom of the basket: that of the basket shown in Figure 40 has four

/41 cont./

285 184 531 three-step figures (cf. diagram in Figure 51), that of the basket in Figure 41, four four-step figures (cf. diagram in Figure 52), and that of the basket in Figure 42, four five-step figures (cf. diagram in Figure 50).

With the whole leaf of the buriti palm, the Simões Lopes Bakairí made, besides the flat baskets described above, ordinary baskets also, and this in two different forms depending on whether only one palm leaf or two palm leaves were used to make the plaited object.

[126] Of such baskets made from a single leaf, no specimens are known from the Bakairí of the upper Xingu tributaries, but I acquired such a specimen in the year 1901 from the Rio Novo Bakairí, which I have described and shown in a photograph in the above-mentioned work. (51) But it is likely that the Bakairí

51. Ibid., pp. 347-348
Figs. 174-175.

of the upper Xingu tributaries also had baskets of this type in former times and that this was not noted by the respective explorers. The /42/ Kulisehu Bakairí called this kind of basket very common among the Bakairí of Simões Lopes, korá. Of the specimens acquired in Simões Lopes, one is shown in Figure 43 (V.B 9900. Height 24 cm. Width 25 cm.). The making of such baskets proceeds as follows: the leaf strands are divided into two groups and the strands in the first group are plaited with those in the second group, in twill fashion and beginning with the middle strands. The plaiting, of single mesh to quadruple mesh, presents the characteristic striping of strip plaiting, at first going in a vertical direction but passing to the horizontal direction in the second unit of plaiting formed on the front side on the edge of the leaf by folding the free ends of the strands and plaiting them in the opposite direction. Cf. the diagram shown in Figure 53

/42 cont./

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Of the baskets plaited of two buriti palm leaves, called by the Rio Kulisehu Bakairí bo'idēju, several specimens were already known from the Bakairí of the upper Xingu tributaries, which are similar with respect to their form and manner of plaiting, on the whole, to the baskets which I acquired from the Simões Lopes Bakairí. In these baskets, too, of which three specimens are shown in photographs in Figures 44-46 (V.B. 9899. Height 36 cm. Width 32 cm. V.B. 9904. Height 32 cm. Width 34 cm. V.B. 9901. Height 37 cm. Width 34 cm.), the plaiting consists of single mesh or triple mesh. I have described the plaiting technique used in these baskets at length in my above-mentioned book, (52) with the aid of a diagram,

52. Ibid., pp. 356-359, Figs. 182-184.

and I have shown that the beginning of the plaiting is formed by two square plaited units, of which one situated at the front side of the basket (square ABCD in the diagram in Figure 48) is plaited from the strands of half of each of the two leaves, and the other unit, situated at the back side of the basket (square AEIG in the diagram), /is woven/ from the other half of each of the two leaves. These two square units of plaiting, placed corner to corner, and, in their original position, placed one before the other, are united by two other units of plaiting made from the free fibers of the first two units (squares ADHG and ABFE in the diagram), in such a way that these four square units together form one unit (square HIFC in the diagram) the size of which is twice that of the two original units. While the four corners of this unit of plaiting (square HIFC in the diagram) are folded upward in a vertical position (triangles DBC, BFE, EIG, and GDH in the diagram) and serve as parts of the four walls of the basket, the bottom of the basket is formed by the middle part of this unit (square GEBD in the diagram) which

/42 cont./

285 remains in a horizontal position. The plaiting of the basket
184 acquired by me from the Rio Kulisehu Bakairí and that of the
53 Simões Lopes basket shown in Figure 44 consist solely of such
[126] a square plaited unit whose corners are folded upward to serve as walls for the basket, without the addition of other plaited units to /43/ complete the four walls of the basket. But the two baskets from Simões Lopes shown in Figures 45 and 46 present a more advanced form of this type of basketry in so far as the four blank spaces which appear between the four triangular parts folded upward to serve as part of the walls are filled secondarily to complete the plaiting up to the upper rim of the basket. Since the free ends of the fibers in a plaiting done in this manner all come out at the upper rim of the basket, it is possible, in order to secure them in this place, to fashion a very even and solid rim from which emerge, on both front sides, the ends of the stalks of the two buriti leaves used in the plaiting.

An interesting contribution to the problem of the dependence of basketry ornamentation on technique, and of the derivation of ornamentation from technique, is furnished by a comparison of the two baskets from Simões Lopes shown in Figure 45 and 46. The ornamentation of these two baskets is basically different from that of baskets of which plaiting is formed by loose fibers, such as that of the baskets shown in Figures 39-42. These baskets are also plaited in such a way that a flat square forms the beginning of the basket with the middle part forming the bottom of the basket and the four corners, folded upward, forming parts of the four walls. But by the fact that this flat square of plaiting is composed, in turn, of four plaited units marked by different directions of the striping of its ornamentation, uniform striping is achieved for all four walls, since in this case the striping in the four corners of the main unit, when folded upward, runs in the same direction. With regard to the Bakairí baskets woven of two buriti leaves, such uniformity in the

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/43 cont./ striping of the walls has not been achieved because the square unit which forms the beginning of the object, in this case, contains only one diagonal stripe running in the same direction. The binding of the strands to the stalks of the leaves, which determines to a large degree the formation of the beginning of the basket, has placed a limitation, in this case, on the development of the formation of more complex units of the plaiting. The diagram in Figure 48 shows that of the four triangular corners of the flat square striped in only one direction, when folded upward, one pair (triangles GDH and BEF) present striping going in a horizontal direction and the other pair (triangles DBC and EGI in the diagram), striping going in a vertical direction. This condition also holds for the two baskets shown in Figures 45 and 46. In order to explain this more easily, I refer once more to the diagram in Figure 48. In this diagram the square GEBD comprises the plaited unit that forms the bottom. In the basket shown in Figure 46, the part of the front wall which is striped vertically corresponds to triangle DBC in the diagram, and the corresponding part of the back wall, not visible in the photograph, to triangle GEI. The corresponding parts of the two lateral walls of the basket present, in accordance with triangles EBE and DGH in the diagram, horizontal striping which also continues in the plaited complements done to fill out the remaining gaps in the four walls of the basket, /44/ so that the parts of the walls which must be regarded as accessory supplements to them present horizontal striping. The ornamentation of the basket shown in Figure 45 differs from that of the basket just described in the direction of the striping in specific parts of the walls, with those parts which are striped vertically in the basket shown in Figure 46 being striped horizontally, and vice versa. This variation of the ornamentation is brought about by the way in which the diagonal striping in the flat square which forms the beginning of the plaiting goes toward the other diagonal line in this square unit, so that the middle part of the front wall and that of the back wall present striping running in a horizontal

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531 /44 cont./
184 direction, while the corresponding parts of the lateral walls and corresponding plaited supplements have vertical striping.

285 Examples of the kind of plaiting called by me in my
227 respective previous publications Doppelfadengeflechte (double-
184 thread plaiting) are represented by the fish trap shown in Figure 54 and the flat basket shown in Figure 55. Fish traps like the one shown in Figure 54 (V.B. 9914. Length 54 cm. Diameter of the upper rim 25 cm.) were very common among the Bakairí of the upper Xingu tributaries, and the Berlin Ethnographic Museum possesses several specimens collected by Karl von den Steinen, who mentions them briefly in his above-mentioned book, Unter den Natürvolkern Zentral-Brasiliens. (53) He says

> 53. Karl v.d. Steinen, Unter den Natürvolkern Zentral-Brasiliens, loc. cit., p. 236.

there: "As for fish traps, there were two kinds: one called by the Bakairí puroschi was broader and had rectangular intermediary spaces, while the other, called tanaschi, was narrow and long and had high, large meshes oriented vertically." In Karl von den Steinen's book, there is no drawing or photograph of such
126 a fish trap. The specimen which I got from the Simões Lopes Bakairí and which they call tikíshi consists of slender twigs bound at regular intervals by a double strand which, starting at the bottom, goes through the twigs in spiral fashion. A funnel-shaped entrance made of thicker twigs is placed at the upper edge.

285 The flat basket shown in Figure 55 (Length 65 cm. Width 37 cm.) serves to store fish and consists of a wooden hoop filled in with double-thread plaiting in the form of a small mat like those the Bakairí used to strain their liquids.

Finally, I must mention the small basket shown in Figure 56 (V.B. 9891. Height 20 cm. Width of the upper rim 19 cm.)

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285 which belongs with regard to technique to the third main group of South American basketry, made in such a way that two groups of fibers, of which those in the first group are placed vertically to those in the second group, are interwoven with a third group of fibers oriented in a different direction. Only the walls of the basket are plaited by this technique, while its bottom consists of "step plaiting," done in the usual way with /45/ double mesh. Apart from its bottom the basket is [171] similar with respect to form and technique to a specimen of such a Nahukuá basket shown in a photograph in my above-mentioned book. (54)

54. Max Schmidt, Indianerstudien in Zentral-Brasilien, loc. cit., p. 370, Fig. 200.

000 /Pages 45-58, containing a vocabulary and texts, have been omitted in the translation; see the foreign text./

4:Schmidt--59 E-5 (1901, 1927-1931) 1947 SP7 Bacairi SP7

Plate I

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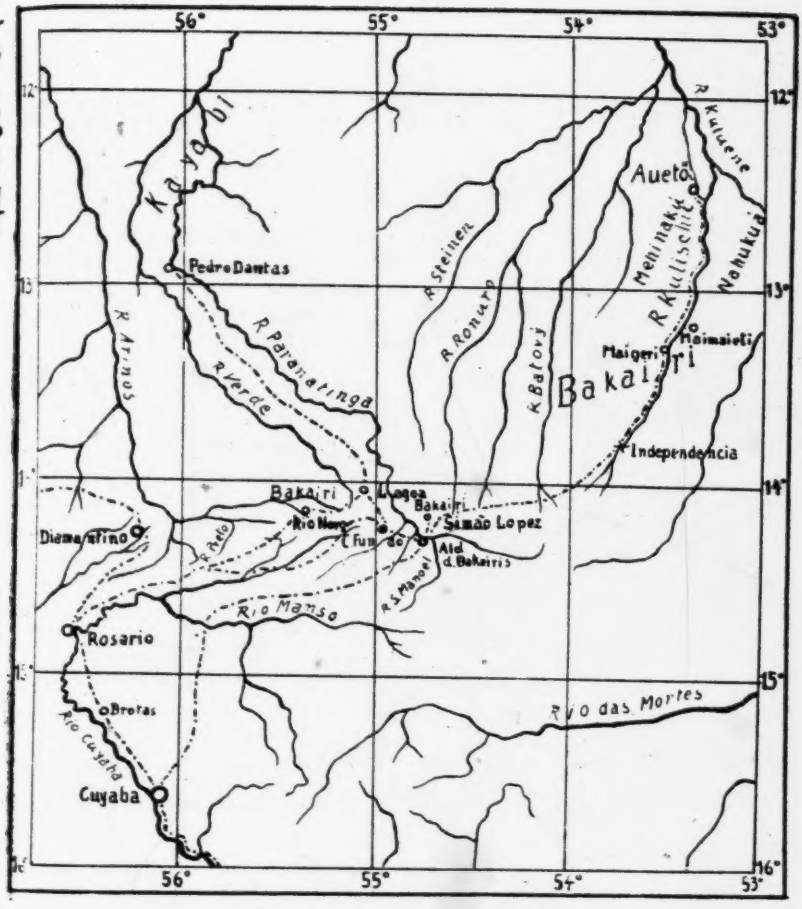

Territory of the Bakairí

— . — . — Itinerary of the author.

4:Schmidt--60 E-5 (1901, 1927-1931) 1947 SP7 Bacairi SP7

Plate II

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Fig. 1. Captain Antonio, Cacique of the Paranatinga Bakairi, in the year 1927.

4:Schmidt--61 E-5 (1901, 1927-1931) 1947 SP7 Bacairi SP7

Plate III

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Fig. 2. Captain Antonio with his family in front of his house, in the year 1927.

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Fig. 3. Administration building at the Simões Lopes Post.

4:Schmidt--62 E-5 (1901, 1927-1931) 1947 SP7 Bacairi SP7

Plate IV

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Fig. 4. House of the Bakairí, Pires, cacique of the Xinguanos in Simões Lopes.

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Fig. 5. Cacique Pires with his family in front of his house in Simões Lopes.

4:Schmidt--63 E-5 (1901, 1927-1931) 1947 SP7 Bacairi SP7

Plate V

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Fig. 6. Bakairí house, in Simões Lopes.

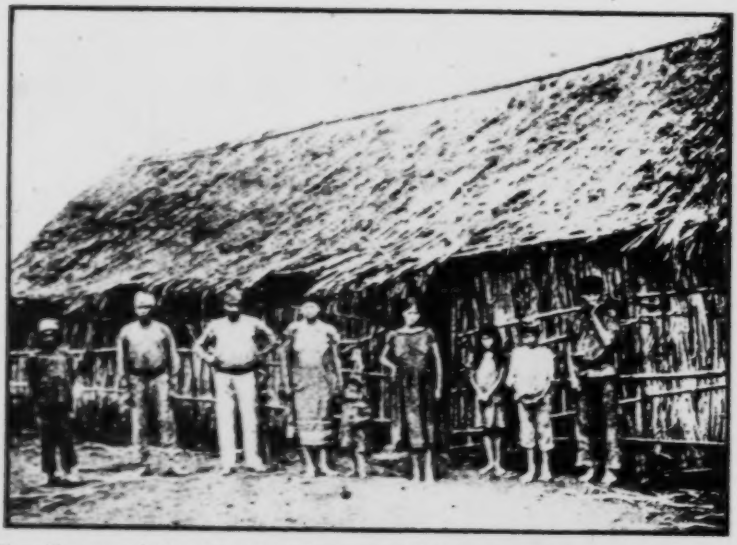

Fig. 7. House of the family of the old Bakairí, Luju, in Simões Lopes.

4:Schmidt--64 E-5 (1901, 1927-1931) 1947 SP7 Bakairi SP7

Plate VI

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Fig. 8. The old Bakairí, Luju, from Maigeri alder, in Simões Lopes.

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Fig. 9. The Bakairí, Joaquim Carpintero, in Simões Lopes

4:Schmidt--65 E-5 (1901, 1927-1931) 1947 SP7 Bacairi SP7

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Fig. 10. Bakairí Afonso, Luju's son, in Simões Lopes.

Fig. 11. Bakairí Hieronymo, in Simões Lopes.

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Fig. 12. Cacique Roberto, from the Rio Novo, with his family, in Simões Lopes.

4:Schmidt--66 E-5 (1901, 1927-1931) 1947 SP7 Bacairi SP7

Plate VIII

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Fig. 13. Bakairí, son of the Xinguano Kapinage, in Simões Lopes.

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Fig. 14. The author with Xinguanos in front of their house, situated near the Paranatinga.

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Fig. 15. Xinguano Patagude with his son Ka'iura, in Cuiabá.

Fig. 16. Xinguano Ka'iura.

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Fig. 17. Xinguanos in front of their house, situated near the Rio Paranatinga.

4:Schmidt--68 E-5 (1901, 1927-1931) 1947 SP7 Bacairi SP7

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Fig. 18. Xinguano Kapinage. in Simões Lopes.

Fig. 19. Paranatinga Xinguano boys.

Fig. 20. Rio Paranatinga Xinguanos.

4:Schmidt--69 E-5 (1901 1927-1931) 1947 SP7 Bacairi SP7

Plate XI

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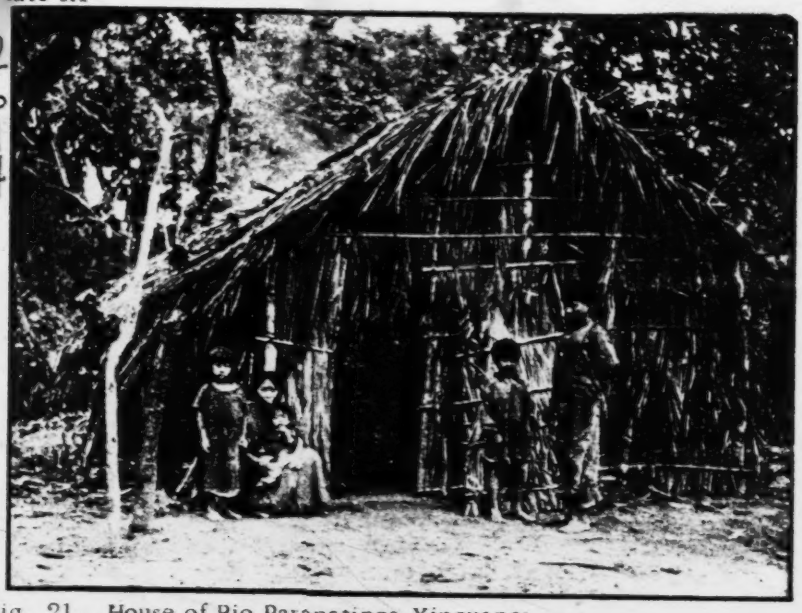

Fig. 21. House of Rio Paranatinga Xinguanos.

Fig. 22 Bakairí João Pedroso with his family in front of his house situated near the Rio Paranatinga

Plate XII

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Fig. 23. a. Diadem of feathers.
b. Pendant for a necklace.
c. Shell necklace.
d. Pendant for a necklace, of a human figure.
Bakairí-Xinguanos in Simões Lopes.

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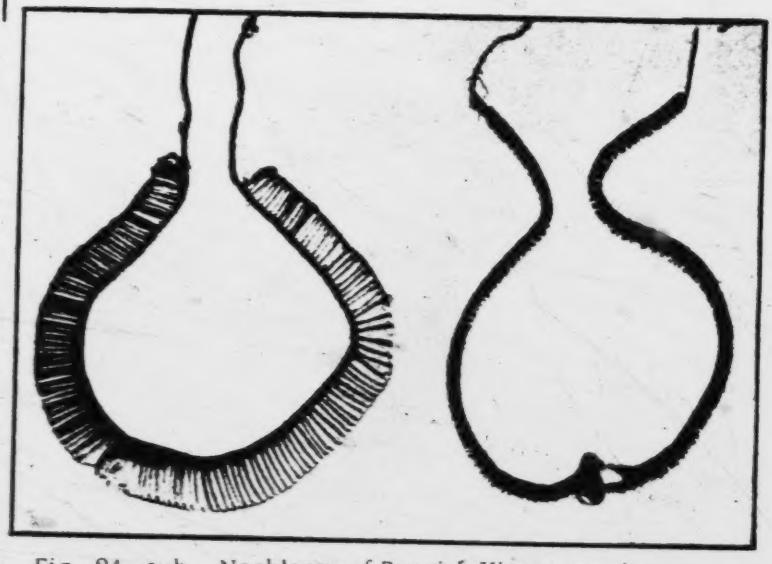

Fig. 24. a-b. Necklaces of Bakairí-Xinguanos, in Simões Lopes.

Plate XII

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Fig. 25. Baked clay vessel (bat). Bakairí in Simões Lopes.

Fig. 28. Pestle for a mortar. Bakairí in Simões Lopes.

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Fig. 26. Baked clay vessel. Bakairí in Simões Lopes.

Fig. 29. Wooden mortar. Bakairí in Simões Lopes.

Fig. 27. Baked clay vessel. Bakairí in Simões Lopes.

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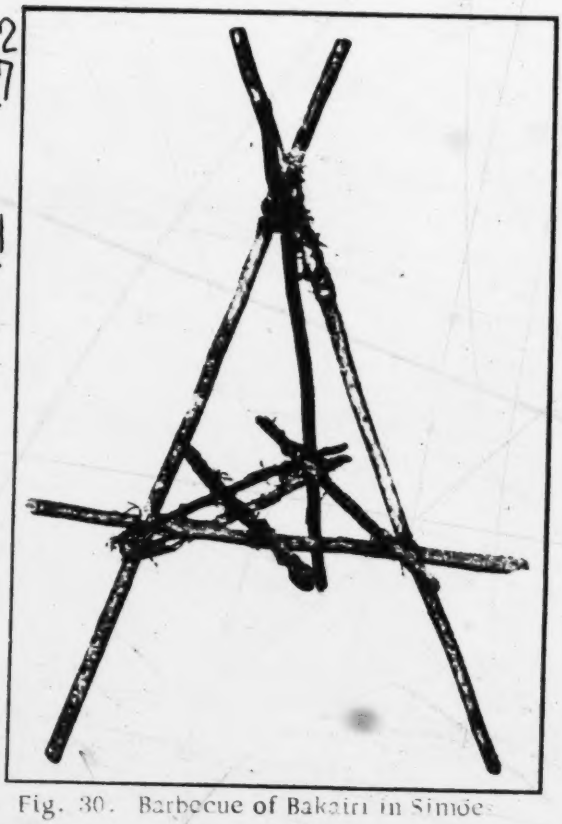

Fig. 30. Barbecue of Bakairi in Simões Lopes.

Plate XIV

Fig. 31. a. Notched board for remembering numbers. b. Ball of an ear of maize. Bakairí in Simões Lopes.

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Fig. 32. Figures in the form of birds, made from maize husks. Bakairí-Xinguanos of the Rio Paranatinga.

4:Schmidt - 73 E-5 (1901, 1927-1931) 1947 SP7 Bacairi SP7

Plate XV

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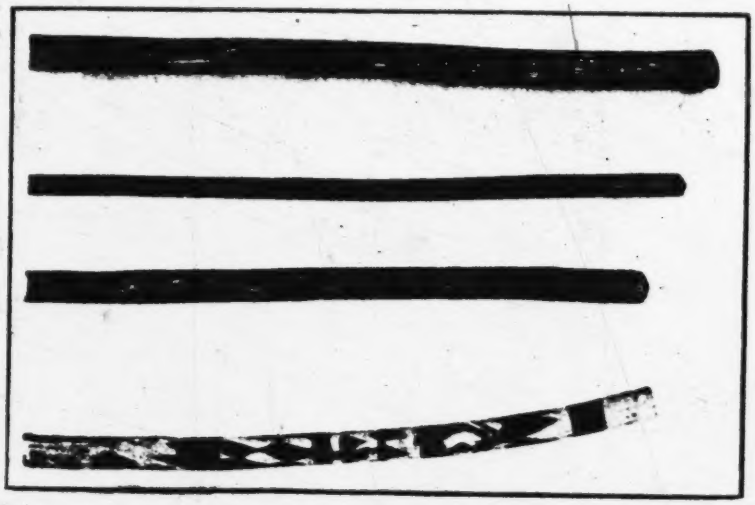

Fig. 33. a-d. Dance sticks of the Xinguanos in Simões Lopes.

Fig. 34. a-d. Dance sticks of the Xinguanos in Simões Lopes.

Plate XVI

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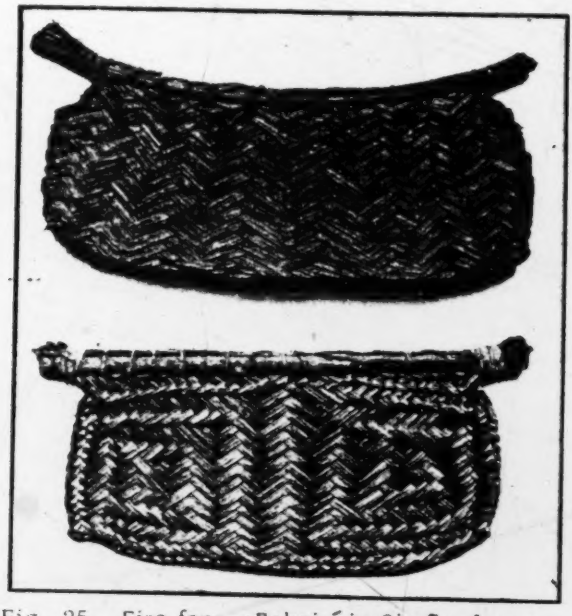

Fig. 35. Fire fans. Bakairí in Simões Lopes.

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Fig. 36. Flat basket made from two buriti leaves. Bakairí in Simões Lopes.

4:Schmidt--75 F-5 (1901, 1927-1931) 1947 SP7 Bacairi SP7

Plate XVII

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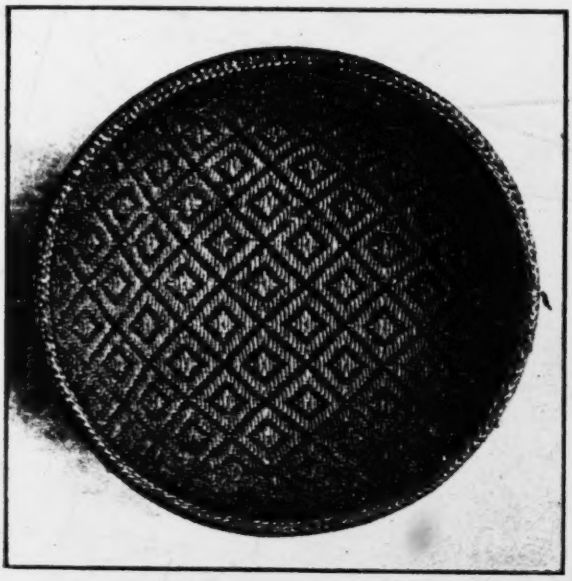

Fig. 37. Flat basket. Bakairí in Simões Lopes.

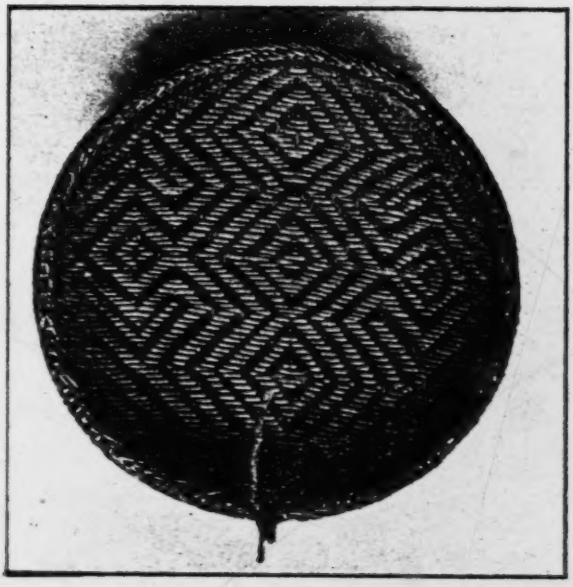

Fig. 38. Flat basket. Bakairí in Simões Lopes.

4:Schmidt--76 E-5 (1904, 1927-1931) 1947 SP7 Bacairi SP7

Plate XVIII

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Fig. 39. Basket of the Bakairí in Simões Lopes.

Fig. 40. Basket of the Bakairí in Simões Lopes.

4:Schmidt--77 E-5 (1901, 1927 1931) 1947 SP7 Bacairi SP7

Plate XIX

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Fig. 41. Basket of the Bakairí in Simões Lopes.

Fig. 42. Basket of the Bakairí in Simões Lopes.

Plate XX

Fig. 43. Basket woven from one buriti leaf. Bakairí in Simões Lopes.

Fig. 44. Basket woven from two buriti leaves. Bakairí in Simões Lopes.

Fig. 45. Basket woven from two buriti leaves. Bakairí in Simões Lopes.

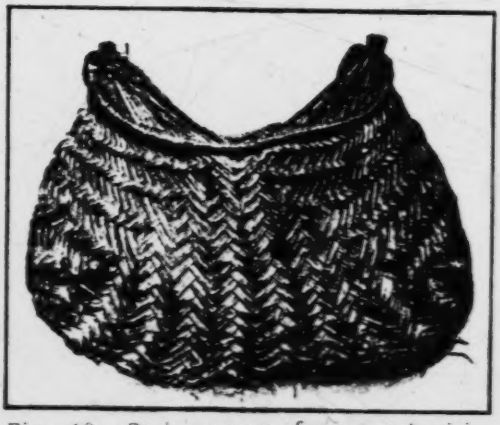

Fig. 46. Basket woven from two buriti leaves. Bakairí in Simões Lopes.

4:Schmidt--79 E-5 (1901 1927-1931) 1947 SP7 Bacairi SP7

Plate
XXI

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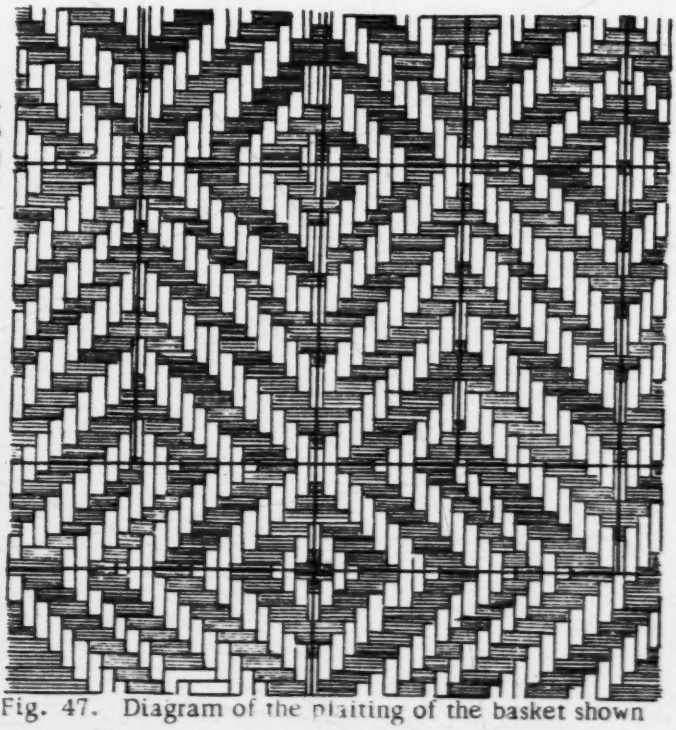

Fig. 47. Diagram of the plaiting of the basket shown in Fig. 38.

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Fig. 48. Diagram of the technique of the baskets plaited from two buriti leaves.

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Plate XXII

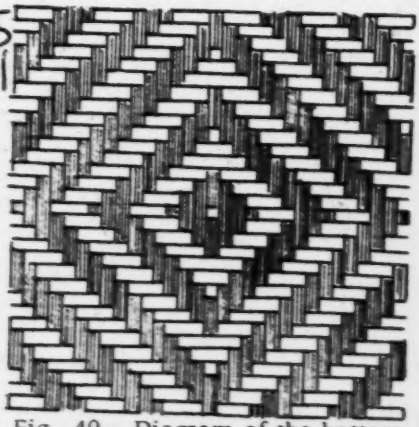


Fig. 49. Diagram of the bottom of the basket shown in Fig. 39.

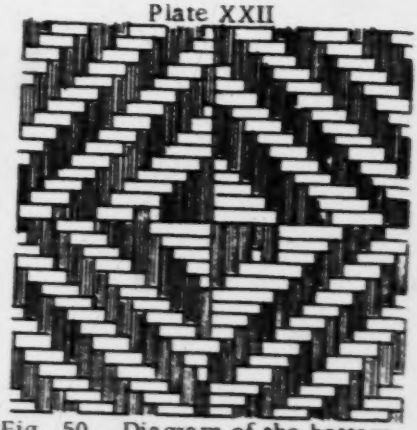
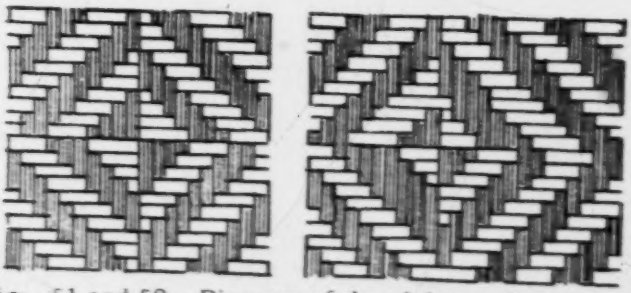


Fig. 50. Diagram of the bottom of the basket shown in Fig. 42.



Figs. 51 and 52. Diagram of the plaiting of the bottom of the baskets shown in Figs. 40 and 41, respectively.

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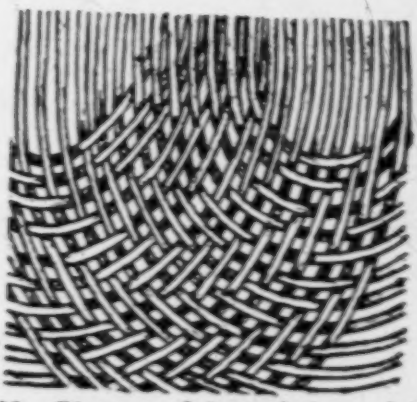

Fig. 53. Diagram of the technique of the baskets woven from only one buriti leaf.

4:Schmidt--81 F-5 (1901 1927-1931) 1947 SP7 Bacairi SP7

Plate XXIII

285
227

Fig. 54 Fish trap of the Bakairi in Simões Lopes

Fig. 55 Flat basket for keeping fish Bakairi in Simões Lopes.

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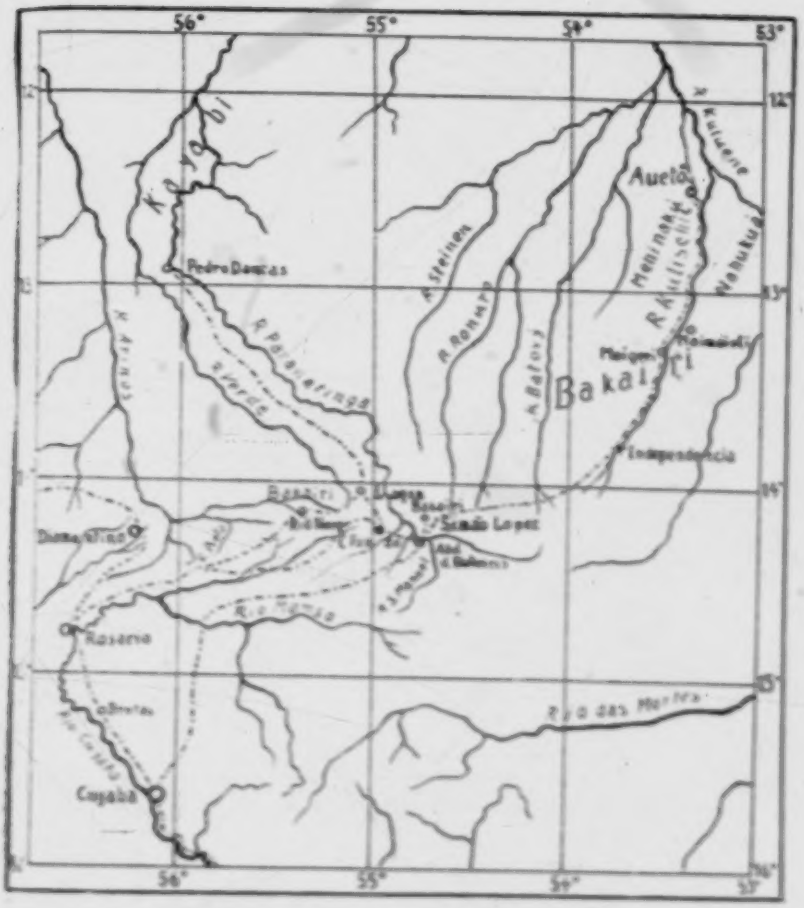
Fig. 56 Basket of the Bakairi in Simões Lopes.


56°
55°
54°
53°
Pedro Dantas
Auetö
Bakairi
Rosario
Cuyabá
Territorio de los Bakairi
Itinerario del autor

[End Plate I]

Fig. 1. Capitão Antonio, Cacique dos Bakairi do Paranatinga, em o ano de 1927.

[End Plate 2]

Fig. 2. Capitán Antonio con su familia delante de su casa, en el año de 1927.

Fig. 3. Casa de administración en el Puesto de Simões Lopes.

[End plate 3]

Fig. 4. Casa del Bakairi Pires, cacique de los "Xinguanos" en Simões Lopes.

Fig. 5. Cacique Pires con su familia delante de su casa en Simões Lopes.

[End Plate 4]

Fig. 6. Casa de Bakairi, en Simões Lopes.

Fig. 7. Casa de la familia del viejo, Bakairi Lupe, en Simões Lopes.

[End plate 5]

Fig. 8. El viejo Bakairi Lulu procedente de la aldea de Morgani, en Simões Lopes.

Fig. 9. El Bakairi Joaquim Coqueiro, en Simões Lopes.

[End Plate 6]

Fig. 10. Bakairi Afonso, hijo de Luiza, en Simões Lopes.

Fig. 11. Bakairi Hieronymo, en Simões Lopes.

Fig. 12. Cacique Roberto, procedente del Rio Novo, con su familia, en Simões Lopes.

[End Plate 7]

Fig. 13. Bakairi, hijo del "Xinguano" Kapinage, en Simões Lopes.

Fig. 14. El autor con Xinguanos delante de la casa de éstos, situada sobre el Paranatinga.

[End Plate 8]

Fig. 15. Xinguano Palaguda con su hijo Ka'iuri, en Cuyabá.

Fig. 16. Xinguano Ka'iura.

Fig. 17. Xinguanos delante de su casa, situada sobre el Rio Paranatinga.

[End plate 9]

MAX SCHMIDT

Lámina X

Fig. 18. Xinguano Kapinage, en Simões Lopes.

Fig. 19. Muchachos Xinguanos del Paranatinga.

Fig. 20. Xinguanos del Rio Paranatinga.

[End Plate 10]

Fig. 21. Casa de Xinguanos del Rio Paranatinga.

Fig. 22. Bakairi João Pedroso con su familia delante de su casa situada sobre el Rio Paranatinga.

[End Plate 11]

Fig. 23. a. Diadema de plumas.
b. Pendiente para un collar.
c. Collar de concha.
d. Pendiente para un collar, de forma humana.
Bakairi-Xinguanos en Simões Lopes.

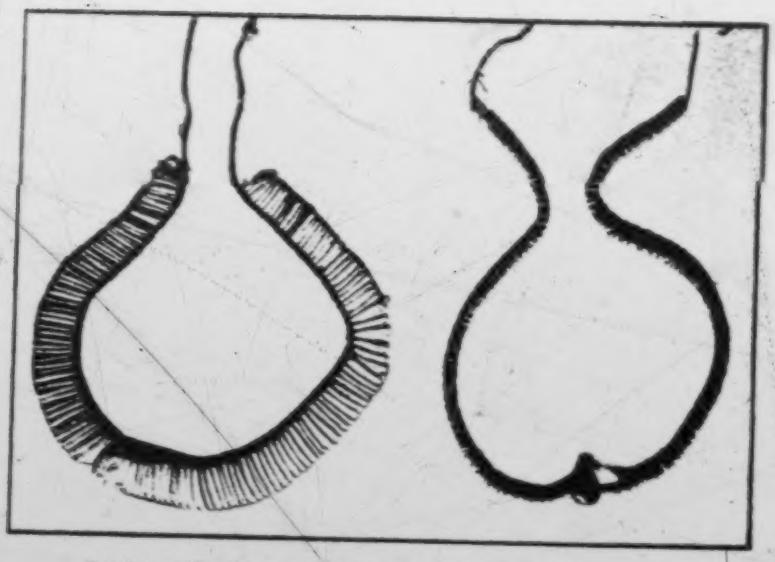


Fig. 24. a-b. Collares de los Bakairi-Xinguanos, en Simões Lopes.

[End Plate 12]

MAX SCHMIDT

Lâmina XIII

Fig. 25. Vasija de barro cocido (Murciélago). Bakairi en Simões Lopes.

Fig 28. Mano de Mortero. Bakairi en Simões Lopes.

Fig. 26. Vasija de barro cocido. Bakairi en Simões Lopes

Fig. 29. Mortero de madera. Bakairi en Simões Lopes.

Fig. 27. Vasija de barro cocido. Bakairi en Simões Lopes.

[End Plate 13]

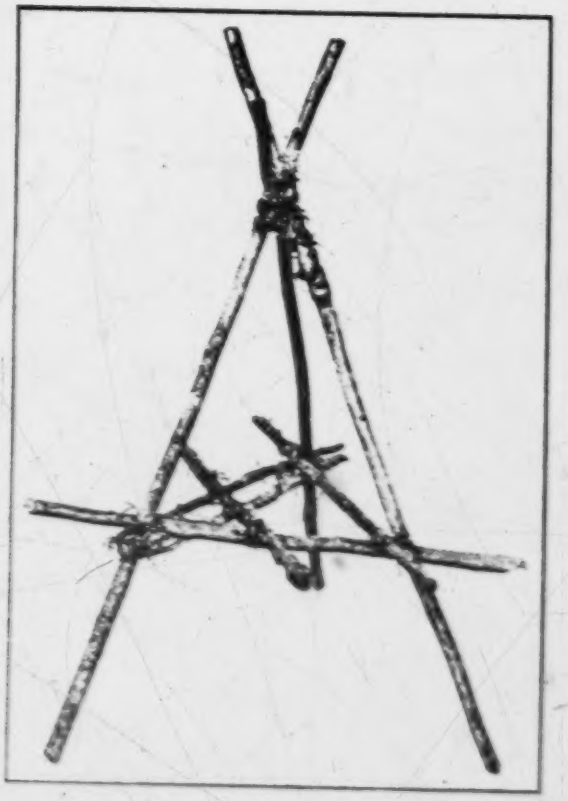


Fig. 30. Anador de río Bakairi en Simões Lopes

Fig. 31. a. Tablita entallada para acordar números. b. Pelota de espiga de maiz. Bakairi en Simões Lopes

Fig. 32. Figuras de forma de aves, hechas de hojas de espigas de maiz. Bakairi-Xinguanos del Rio Paranatinga.

[End Plate 14]

Fig. 33. a-d. Palos de baile de los Xinguanos en Simões Lopes.

Fig. 34. a-d. Palos de baile de los Xinguanos, en Simões Lopes.

[End Plate 15]

Fig. 35. Abanicos para soplar el fuego.
Bakairi en Simões Lopes.

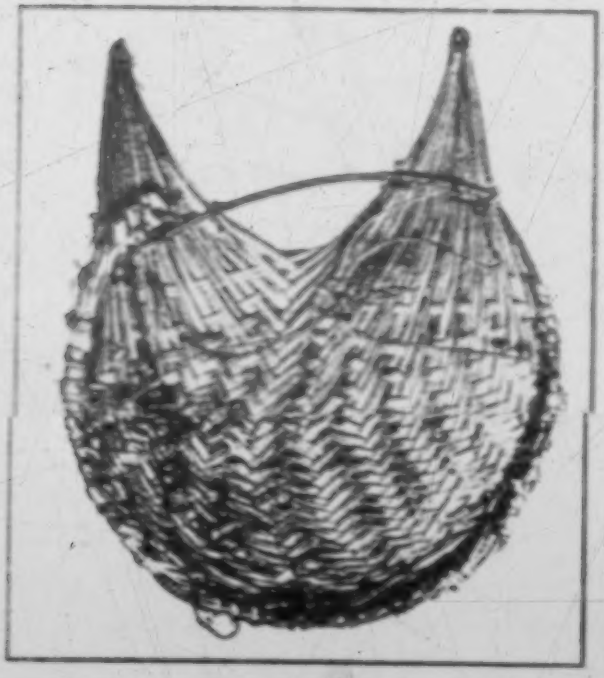


Fig. 36. Cesto chato, hecho de dos hojas de Buriti.
Bakairi en Simões Lopes.

[End Plate 16]

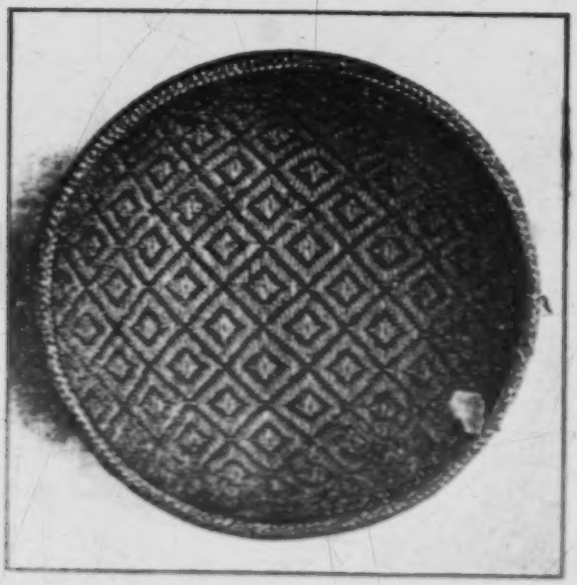


Fig. 37. Cesto chato Bakairi en Simões Lopes.

Fig. 38. Cesto chato. Bakairi en Simões Lopes.

[End plate 17]

Fig. 39. Cesto de los Bakairi en Simões Lopes.

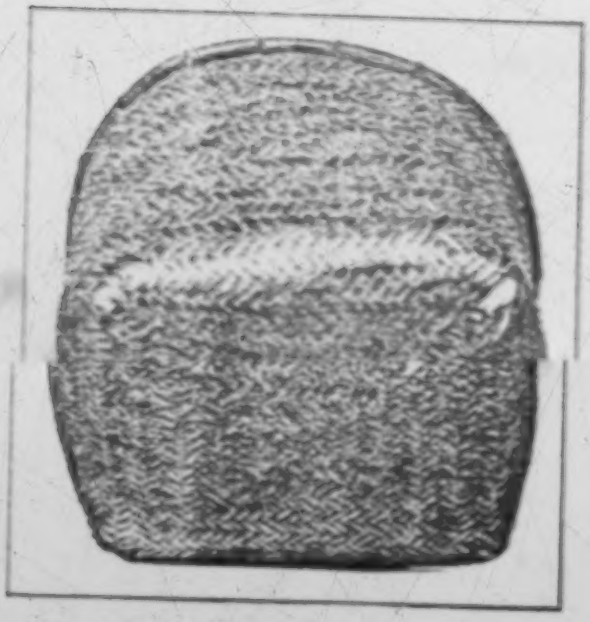


Fig. 40. Cesto de los Bakairi en Simões Lopes.

[End Plate 18]

Fig. 41. Cesto de los Bakairi en Simões Lopes.

Fig. 42. Cesto de los Bakairi en Simões Lopes.

[End plate 19]

Fig. 43. Cesto, trançado de uma haste de Buriti. Bakairi em Simões Lopes.

Fig. 44. Cesto, trançado de dois hastes de Buriti. Bakairi em Simões Lopes.

Fig. 45. Cesto, trançado de dois hastes de Buriti. Bakairi em Simões Lopes.

Fig. 46. Cesto, trançado de dois hastes de Buriti. Bakairi em Simões Lopes.

[End Plate 20]

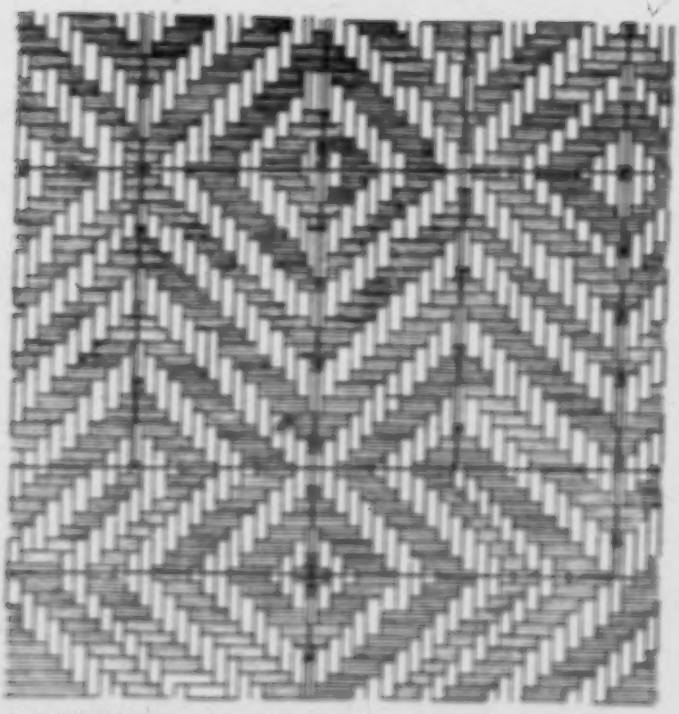


Fig. 47. Esquema del trenzado de la cesta mayor en la fig. 38.

Fig. 48. Esquema de la técnica de las cestas trenzadas de dos hojas de bacaí.

[End Plate 21]

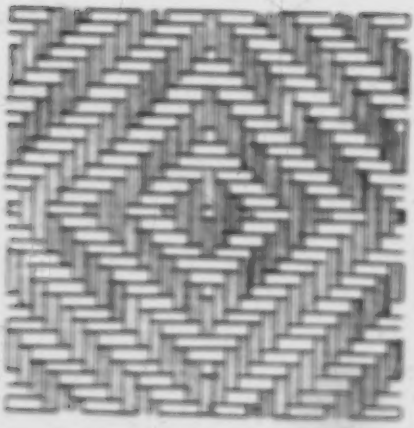


Fig. 49. Esquema del tramado de la cesta roja en fig. 39

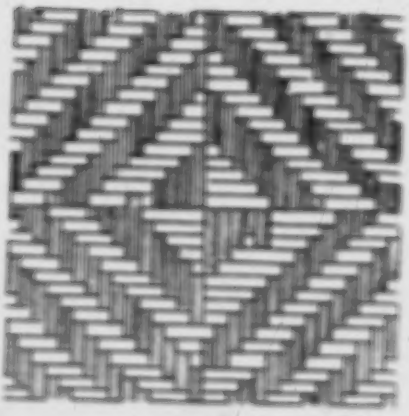


Fig. 50. Esquema del tramado de la cesta roja en fig. 42.

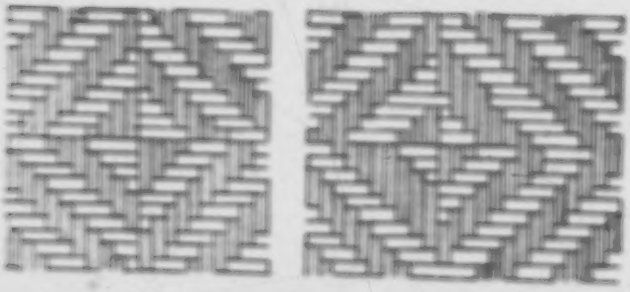


Fig. 51 y 52. Esquema del tramado de los fondos de las cestas rojas en las fig. 42 y 41 respectivamente

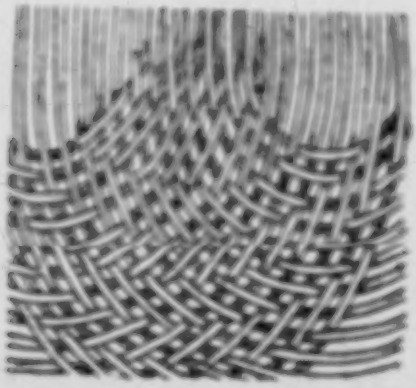


Fig. 53. Esquema de la trenza de las cestas tramadas de una hoja de buriti seca.

[End Plate 22]

Fig. 54. Nasa de los Bakairi en Simões Lopes.

Fig. 55. Cesto chato para guardar pescados. Bakairi en Simões Lopes.

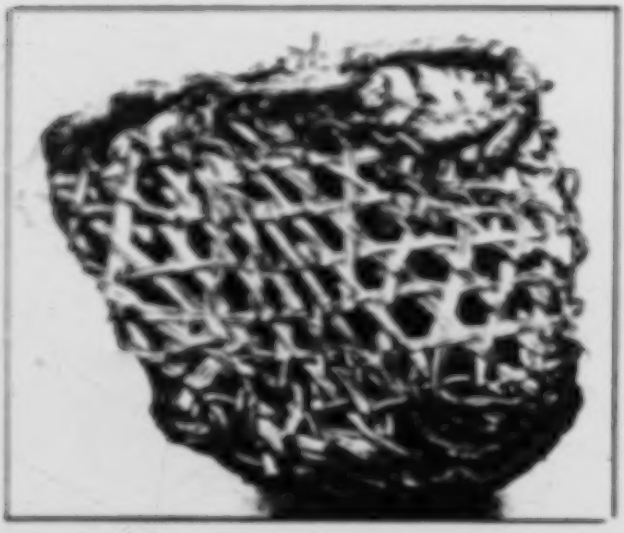


Fig. 56. Cesto de los Bakairi en Simões Lopes.

[End Plate 23]